

CHRISTIAN ON SUNDAY AND ATHEIST ON MONDAY
BRIDGING THE FAITH AND WORK GAP IN CROATIAN CULTURE

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For Jodi with love,
without your love and support this work would not be done.
For Dominik, Andrej and Jan with hope,
that you will live and work with integrity.

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¹ Fellowship of Companies for Christ International (FCCI). More information available at <https://www.fcci.org/>.

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Soli Deo Gloria.

ABSTRACT

Croatia is predominantly “Christian” (over 90 percent) yet among the most corrupt countries in the EU. The complexity of Croatian culture and history added to the problems of corruption, leadership and a negative attitude towards work. Through pilot projects we saw that an integrated view of faith and work through a clearly communicated biblical framework can contribute to the solution. Surveys confirmed that context, culture and biblical illiteracy are key factors that must be taken into account. This thesis-project proposes more intentional, contextualized, faith based projects to bridge the value gap and contribute to a more ethical culture in Croatia.

PREFACE

In nothing has the church so lost Her hold on reality as in Her failure to understand and respect the secular vocation. She has allowed work and religion to become separate departments, and is astonished to find that, as a result, the secular work is turned to purely selfish and destructive ends, and that the greater part of the world's intelligent workers have become irreligious, or at least, uninterested in religion. But is it astonishing? How can anyone remain interested in a religion that seems to have no concern with nine tenths of his life?

—Dorothy Sayers, *Creed or Chaos*

Walls Came Down

The seeds for this thesis-project, and my interest in the topic of integrating faith and work, were sown twenty-five years ago, beginning in 1990, during my undergraduate study of economics at the University of Zagreb. During this time many walls came down. Besides the more famous one in Berlin, many walls in former Yugoslavia started to crumble following the fall of communism in the former USSR. I believe that during this time many spiritual walls started to fall down as well. At least in my life this was the case. Although I was raised and proudly lived in the Roman Catholic faith, some significant encounters and promptings happened during this time that opened my spiritual eyes in a new way. For the first time in my life, I started to read the Bible. It looked as if a new world opened up to me and I wanted to share it with

everyone. I was so enthusiastic about Jesus, the Jesus I never knew (in such a personal, life changing way), that my friends thought something was wrong with me.¹

But at the same time studying economics sounded so wrong to me. I could not see any connection between my newly discovered faith and the economics I was studying. It took me some time, and different events and authors, for reconciliation. As I write this preface, I have in front of me my undergraduate thesis in which one small part is devoted to faith and work. I used some thoughts and quotes from Max Weber, one of the founding fathers of modern sociology, in his classic (and most controversial) work “The Protestant Ethic and the Spirit of Capitalism.”² Weber observed that the members of religious groups that formed out of the Reformation had a strong sense of personal responsibility in their work which was needed in the beginning of capitalism. The reason was religious – the personal relationship with God which is a core value in Protestantism. Luther’s translation of the word “Beruf” (calling) contains a religious conception – the conception of a God-given task. It put professional, secular work on the same level as the spiritual work of the clergy. Weber concludes that this “moral justification of worldly activity was one of the most important results of the Reformation.”³ Also, with my limited understanding then, I tried to read the work of

¹ I’m using here the title of the Philip Yancey book, *The Jesus I Never Knew* because it rightly describes my newly discovered understanding of Jesus whom I met in a new, personal, fresh and life changing way. Philip Yancey, *The Jesus I Never Knew* (Grand Rapids, MI: Zondervan, 1995).

² Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (London, UK: Routledge, 2002).

³ Weber, *Protestant Ethic*, 41.

Miroslav Volf, a fellow Croatian, who in his PhD dissertation⁴ theologically evaluated the concept of work by Karl Marx. With this time distance I am looking at my undergraduate thesis that was like a seed that grew over time and brought me to the moment of writing this preface.

My first ministry involvement was with students. One of the main messages communicated to students was that you can do great things for and with Jesus as a student and in your future professions. Many students are future leaders in their fields of work. During this time Croatia was coming out of the war, the economy was devastated. Many people, including many believers lost their jobs. Some of them ventured into entrepreneurship for the first time, opening their own private companies. Faced with high corruption and various challenges, many of those in business felt alone, misunderstood, and lacked support from their churches. Seeing those needs, a few of us started the first marketplace ministry in Croatia in the mid 90s. With the help of friends, we were connected with Europartners⁵, an umbrella network of marketplace ministries in different European countries. Europartners cooperated with CBMC⁶, FCCI and CROWN⁷ in the US. This partnership exposed me and brought me in touch with different

⁴ Miroslav Volf, "Budućnost rada – rad budućnosti: pojam rada u Karla Marxa i njegovo teološko vrednovanje" (Phd dissertation, Zagreb, Croatia: Hrvatsko filozofsko društvo, 1991). This PhD dissertation has a great significance for me. I came across his book in the 90s when finishing my undergraduate study of economics. At this time my understanding of theology of work was very limited, and it was hard to understand many of Volf's theological points and thoughts in his dialogue with Karl Marx, but it was a great introduction to the field.

⁵ Europartners; more information at <http://www.europartners.org/>.

⁶ CBMC – Connecting Business and Marketplace to Christ; more information at <https://www.cbmc.com/>.

⁷ Crown Financial Ministries; more information at <http://www.crown.org/>.

marketplace ministries and business people who wanted to integrate faith and work.
The faith and work seed grew more.

Wake Up Call

Then there came a personal wakeup call and ministry challenge. After almost fifteen years of being in ministry, I was challenged with the question of whether to enter the business arena myself. My reaction shocked me. I realized a deep dualism in myself that I thought I did not have. After so many years of encouraging students and business people to integrate their faith with their work, I realized that I was prejudiced and felt uncomfortable with the challenge to enter the marketplace. Somehow ministry felt more holy and more important. We often use dualistic language when speaking about ministry in contrast to work, the term “full-time Christian ministry” implies that other believers are “part-time Christians,” as if work is not full-time ministry as well. It was sobering for me. This challenge led me into the marketplace, this time in different roles. I started a small training company and accepted an adjunct position to teach at a private business college. For the last ten years I have been working in the marketplace, mainly with small and medium sized companies and teaching business ethics and leadership at a private business college. It was and is an invaluable learning and priceless work experience.

I’m still actively involved, volunteering, in the nonprofit (“ministry”) sector trying to bridge those two worlds. Being in business gives me a better understanding and the ability to identify with those in the marketplace and from that platform, to identify and

address the issues of leadership and practicing biblical ethics on the job. In the last four years we have started a few faith-based projects and one of them, EQUIP Leadership, will be described in the fourth chapter in detail with lessons learned.

Some years ago, a mutual friend, Dr. Jim Sire introduced me (online) to Dr. David Gill. His article “Religion and Business: Synergy or Catastrophe”⁸ was a great read and I shared it with many of my business ethics students in past years. As sometimes is the case, a few things coincided: my wife Jodi happened to see the doctoral program Workplace Theology, Ethics and Leadership at Gordon-Conwell Theological Seminary and a few months later I got an e-mail from Dr. Gill informing me that he had accepted a new position to lead the same program and invited me to consider it. Without his support and encouragement, I would not be able to make it this far. Some people would say coincidence but others would call it synchronicity⁹ or providence.

This is a brief sketch of my life story and the seed of theology of work that was planted twenty-five years ago and that was growing during all those years. It also shows my inspiration and passion, but as well, my evangelical bias and position from which I am approaching this thesis-project.

⁸ David W. Gill, “Benchmark Ethics: Religion and Business: Synergy or Catastrophe?” posted August 1, 2003, accessed January 21, 2010, <http://ethix.org/2003/08/01/religion-and-business-synergy-or-catastrophe>. *Ethix* is a publication of the Center for Integrity in Business in the School of Business and Economics at Seattle Pacific University

⁹ Joseph Jaworsky wrote a book by the same title that represents a new (Age) approach to leadership. Joseph Jaworsky, *Synchronicity: The Inner Path of Leadership* (San Francisco, CA: Berrett-Koehler, 1998).

How to Build an Ethical Healthy Culture in Croatia?

The hope of a better country was on the minds and hearts of many people in Croatia and some gave their life for its future. Unfortunately, many of these dreams were ambushed in the ethical void of post-communist, post-war Croatia. The fact that by percentage Croatia is a highly “Christian” country (more than 91 percent), sadly does not mean that it is a country of high ethics. In reality, as we will look at more closely, Croatia struggles on many ethical battlegrounds. Therefore, it is relevant to ask the question how do you build a healthy ethical culture within a (new) country? How can we best share and communicate the value of the integration of faith and work in Croatian culture? Ethnographer Clifford Geertz calls the concept of culture “systems of shared meaning.”¹⁰ Geert Hofstede talks about the same collective programming of the mind which distinguishes the members of one group or category of people from another.¹¹ Edgar H. Shein, who is considered as a founding father of the field of corporate culture, wrote that “culture is the sum total of all the shared, taken-for-granted assumptions that a group has learned throughout history.”¹² What can we learn from the Croatian “systems of shared meaning” that developed throughout history? Where did the break occur between faith and faith lived out? Culture and communication matter! Because Roman Catholicism has been an important part of Croatian history, we have a

¹⁰ Em Griffin, *A First Look at Communication Theory* (New York, NY: McGraw-Hill, 1997), 274.

¹¹ Geert Hofstede, *Cultures and Organizations: Software of the Mind* (New York, NY: McGraw-Hill, 1997), 5.

¹² Edgar H. Shein, *The Corporate Culture: Survival Guide* (San Francisco, CA: Jossey-Bass, 1999), 29.

responsibility to look at the spiritual, religious culture present today. We see a gap between a declared Christian faith and the lack of visible works which should flow out from such a belief. Rarely today are the words “faith” and “work” used together in any manner within the Croatian business community. But if faith is engrained in the Croatian culture why is it now limited to a private, Sunday only, influence? If Croatians connected Sunday and Monday, living out their (spiritual, moral, ethical) values, a workplace theology that is communicated through their work, would this contribute to a positive (ethical) change in a culture? Could the integration of faith and work redeem and transform the motivation and meaning of work?

In this thesis, we will examine some elements of the historical and cultural foundations of Croatia, the biblical foundations for a theology of work, and ways to bridge the gap between faith and work in the Croatian culture. Throughout our research we will refer to and expand upon some of the faith-based leadership projects that seek to apply these concepts and explore ways to further develop this research. Chapter one provides a short introduction of Croatia, its current problems and challenges, and presents some survey results. Chapter two gives an overview of the broader body of literature and works in fields related to this thesis. Chapter three presents the biblical foundations and a (new) biblical framework for the integration of faith and work, towards a biblical theology of work. Chapter four provides the research results and focuses on the EQUIP Leadership program that served as our case study within the Croatian context. Chapter five will present lessons learned, ideas and strategies for moving this research forward. The subject of integrating faith and work has been a

growing theme for the last twenty-five years in my life. This thesis-project is one step further in fulfilling my life purpose of inspiring people to live with integrity!

CHAPTER ONE

DESCRIPTION OF THE PROBLEMS IN CROATIAN CULTURE

We have to reject the division of life into a sacred realm, limited to things like worship and personal morality, over against a secular realm that includes science, politics, economics, and the rest of the public arena. This dichotomy in our minds is the greatest barrier to liberating the power of the gospel across the whole of culture today.

—Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*

In this chapter we will identify problems in Croatia today and explore how and why those problems developed? Why is there such a gap between the claim of being a Christian (on Sunday) and the practice of business ethics in the marketplace (on Monday)? Understanding Croatian culture matters, and we learn from it in order to speak and live with integrity in it.

Introduction to Croatia

Croatia, known for its beautiful coastline, is a country of contradictions. On one hand, it is a new independent country that emerged only twenty-five years ago after the bloody breakup of former Yugoslavia in 1990. On the other hand, it has a long and rich history, with the amphitheatre “Arena” in Pula constructed in 27-68 AD, one of the six largest surviving Roman arenas in the world, and the city of Dubrovnik, called the “Pearl of Adriatic,” with its well preserved late-medieval walled city. In land size (56,594 square km) it is slightly smaller than West Virginia and if you include its coastline it is closer to

the size of South Carolina. By its population of 4,256,000 it is comparable with the “greater Boston area” with 4.7 million or Berlin's metropolitan region in Europe with 4.5 million people.

Another set of contradictions is the fact that Croatia is, by majority, a “Christian nation” and yet by practice, one of most corrupt in Europe. People in Croatia declared themselves, in the last few censuses, predominantly as Christian. The last census from 2011 shows that Croatia has 91.36 percent Christians of which Roman Catholics make 86.28 percent, Orthodox 4.44 percent, Protestants 0.34 percent, other non-denominational Christians 0.30 percent.¹ This number is 1.54 percent lower than the census from 2001 that showed 92.90 percent Christians in Croatia. Roman Catholicism is a significant part of Croatian culture and national identity with its historical roots. The first Croatian king, Tomislav, was named king in 925 by Pope John X. Historians have different dates for the Christianization of Croats, but the general agreement is that it started between the 7th-9th century and gradually spread. The oldest archeological monument is Višeslav's baptistry from the 8th century. This all would tend to indicate that Croatia is a very religious country and should be considered conservative with traditional values and an ethical culture. However, as I write this, the former Croatian Prime Minister, Ivo Sanader (2003-2009), is in jail accused of high corruption. The five-time mayor of the capital city of Zagreb, Milan Bandić (2000-2015), was arrested just recently in 2015 for corruption. Other prominent government ministers and local

¹ All the statistical information about the census are taken from Croatian Bureau of Statistics, <http://www.dzs.hr/>.

political leaders were, as well, put under investigation for corruption. As we shall see later in the chapter, anecdotes of corrupt political leaders are just an indicator of more widespread data on corruption in Croatia. Where is the connection to the obviously significant religious presence in Croatia? After twenty-five years of its independence, the Croatian economic and social situation is not good. The negative statistics and results paint a very discouraging picture. What makes this picture so sad is that Croatia is a new country that dreamed about a better future and its independence and nation state for centuries.

Economy

One good description and short economic overview of Croatia is given by *Index Mundi* :

Though still one of the wealthiest of the former Yugoslav republics, Croatia's economy suffered badly during the 1991-95 war. The country's output during that time collapsed and Croatia missed the early waves of investment in Central and Eastern Europe that followed the fall of the Berlin Wall. Between 2000 and 2007, however, Croatia's economic fortunes began to improve with moderate but steady GDP growth between 4% and 6% led by a rebound in tourism and credit-driven consumer spending. Inflation over the same period remained tame and the currency, the kuna, stable. Croatia experienced an abrupt slowdown in the economy in 2008 and has yet to recover; economic growth was stagnant or negative in each year since 2009.²

By the measurement of the Index of Economic Freedom, "Croatia's economic freedom score is 60.2, making its economy the 87th in the 2014 Index.... The individual income

² Index Mundi, accessed December 20, 2014,
http://www.indexmundi.com/croatia/economy_profile.html.

tax rate in Croatia is 40 percent, and the corporate tax is 20 percent.... Croatia continues to fall behind other emerging economies in the region, and its overall score remains below the regional average.”³ These low economic statistics are experienced and felt daily by most citizens in Croatia. "There are a lot of uncompetitive companies, lots of imported goods. EU funds are not flowing. There is no planning, security, the legal system is not up to EU standards," said an EU diplomat based in Zagreb.⁴ This quote and observation from a foreigner living in Croatia poignantly illustrates the present economic situation.

With a crisis in economy that is steady from 2008, it is no surprise that unemployment is a huge problem in Croatia now, although it has been high since the 90s. The unemployment rate increased to 19.20 percent in November 2014.⁵ From 1996 to 2014, the unemployment rate in Croatia averaged 18.25 percent, with an all time high of 23.60 percent in January 2002 and a record low of 12.20 percent in July of 2008. Unemployment is very critical among the youth of Croatia (age 15-24). In 2009 it was 25.10 percent, in 2011 it was 36.10 percent and it rose to 50 percent in 2013 which is the third highest unemployment rate in Europe (behind Spain with 55.55 percent and Greece with 58.36 percent)⁶ as of October 2015 the unemployment of people between

³ 2015 Index of Economic Freedom, accessed January 3, <http://www.heritage.org/index/country/croatia>.

⁴ Igor Ilić and Zoran Radosavljević, "Croatia's Economy Sends Troubling Message to Neighbouring EU Wannabes," Reuters, May 4, 2014, accessed December 20, 2014, <http://www.reuters.com/article/2014/05/04/croatia-economy-eu-idUSL6NON827Z20140504>.

⁵ Trading Economics, accessed January 9, 2015, <http://www.tradingeconomics.com/croatia/unemployment-rate>.

⁶ Eurostat, accessed January 9, 2015, <http://ec.europa.eu/eurostat>.

the ages of 15-24, youth unemployment, is 43.1 percent in Croatia (behind Spain with 47.7 percent and Greece with 47.9 percent).⁷

We add to this statistic the fact that Croatia has serious demographic problems with a high mortality rate compared with the birth rate. By the last census,⁸ Croatia is becoming a country with a more elderly population, the average age of Croatians increased from 30.7 in 1953 to 41.7 in 2011. By some estimates⁹ around 150,000 young educated people have left Croatia since 2008. When young, educated people are leaving a small country like Croatia with such negative demographic trends, this is a serious problem. In the ten years from 2001-2011, Croatia lost 100,000 capable working people (15-65). If we add to this number a high unemployment rate in which only every second capable working person works and the fact that for every five workers we have four pensioners the picture gets a darker tone.

The World Bank reports that the poverty rate rose from 10 percent before the recession to 18 percent in 2014.¹⁰ And the profile of the poor is changing. Before, the profile would be composed of those who were low skill workers without a job for more than three years, today poverty includes many educated, economically active and young people.

⁷ Statista, accessed January 16, 2016, <http://www.statista.com/statistics/266228/youth-unemployment-rate-in-eu-countries>.

⁸ All the statistical information about the census are taken from Croatian Bureau of Statistics, <http://www.dzs.hr/>

⁹ Večernji list, accessed January 10, 2015, <http://www.vecernji.hr/leteci-reporter/oko-150000-mladih-otislo-je-iz-hrvatske-to-je-genocid-627127>.

¹⁰ World Bank, accessed January 7, 2015, <http://www.worldbank.org/en/country/croatia/overview>.

What Factors Have Most Influenced the Problems in Croatia?

With just these few facts mentioned about the situation in Croatia, one can see that Croatia faces many problems and challenges. The problems are not disputed but the reasons for it are a topic for question. I conducted three separate surveys.¹¹ When asked their opinion about the main reasons and causes of Croatia's present major problems like the economic and social crisis, unemployment, high debt, brain drain, loss of values and trust, survey participants answered:

1. Corruption,
2. Inefficient leadership (politics and economy),
3. Negative attitude toward work (laziness, nepotism, irresponsibility).

We will, first, briefly focus on those three main reasons and causes mentioned in our surveys. Secondly, we will look at the possible connection between them. Experts approach these causes in many ways to suggest solutions. In this work our focus is by looking through a faith lens, not in a theoretical way, but a practical, working faith. By looking through this lens, particularly its biblical foundation, we hope to offer a new vision for work - a practical sense of mission and meaning that would be accessible and communicated in a way people could understand and apply. We will start with the culture of corruption.

¹¹ Details of the survey results and methodology will be presented in chapter four.

Culture of Corruption

Among the top reasons in most surveys was corruption. As was already stated, corruption is a huge problem which infects all areas of society. Corruption can be individual and systemic. In general, corruption is abuse for personal gain. In the case of political corruption, it is abusing one's position or power for personal gain. There are many methods and ways of corruption, but we will list only a few of the most common: bribery, fraud, theft, extortion, nepotism, favoritism, clientelism, conflict of interest, and the lack of transparency. The Transparency International Corruption Index ranked Croatia in 2014 as the fifth worst European country.¹² Behind Croatia are Bulgaria, Greece, Italy and Romania. Croatia is 61st out of 175 countries. This position around 60th place in the world has held steady for a number of years, with the lowest place being 47th in 2001 to the highest place being 74th in 1999.¹³

<u>Years</u>	<u>Corruption Perception Index</u>	<u>Ranking</u>
1999	2.7	74
2000	3.7	51
2001	3.9	47
2002	3.8	51
2003	3.7	59
2004	3.5	67
2005	3.4	70
2006	3.4	69
2007	4.1	64
2008	4.4	62
2009	4.1	66
2010	4.1	62

¹² Transparency International, accessed January 10, <http://www.transparency.org/cpi2014/>.

¹³ Transparency International, accessed January 10, <http://www.transparency.org/cpi2014/>.

2011	4.0	66
2012	4.6	62
2013	4.8	57
2014	4.8	61

Corruption is the focus of many (45) scientific research papers from 1999-2014.¹⁴

Analysis by National Competitiveness Council for 2013 and 2014 place corruption in the third place for the most problematic factors for business in Croatia after the low efficiency of public administration (1), and unstable politics (2).¹⁵

Crisis of Leadership Culture

The second answer, mentioned as a main cause of problems, was inefficient leadership in politics and economy. The present leadership crisis in Croatia can be seen in many areas, from politics and economy to church leadership. The media exposure of prominent political leaders adds to the general opinion about a “corrupt leadership” which contributes to the loss of trust in institutions. The research about the trust level in 2014 portrays a very low trust in institutions (1 low - 10 high): Political parties 1.73, Government 2.14, Croatian parliament 2.27, Justice system 3.11, EU parliament 3.54, and the Croatian army with the highest trust of 5.38.¹⁶ As Francis Fukuyama argues, “A

¹⁴ Hrcak Portal of Scientific Journals of Croatia, accessed January 10, 2015, <http://hrcak.srce.hr/search/?q=Corruption+in+Croatia&next=21>.

¹⁵ National Competitiveness Council, accessed January 10, 2015, [file:///C:/Users/Glavas/Downloads/GCR_2014-2015_fin%20\[Compatibility%20Mode\].pdf](file:///C:/Users/Glavas/Downloads/GCR_2014-2015_fin%20[Compatibility%20Mode].pdf).

¹⁶ Pilarov barometar hrvatskog društva, accessed January 10, 2015, <http://barometar.pilar.hr/rezultati/povjerenje-u-institucije.html>.

nation's well-being, as well as its ability to compete, is conditioned by a single, pervasive cultural characteristic: the level of trust inherent in the society.”¹⁷

Many explanations can be given for this situation, and history provides one of them. Many centuries of being under foreign rulers, kingdoms and empires developed a long tradition of suspicion of any leadership. A short historic overview will illustrate the point. Throughout its history, Croatia was for a long time part of a foreign empire, kingdom or association of countries. The Kingdom of Croatia started in 925-1102 with King Tomislav as the first ruler. From the personal union with Hungary, from 1102 until 1990, Croatia was not independent. The union with Hungary lasted from 1102-1300, 1307-1526. Then from 1527-1918, Croatia was part of the Habsburg Monarchy. Eight hundred years of being part of another monarchy shapes the leadership culture of a nation. This ended in 1918 only to be replaced by the Kingdom of Yugoslavia, and from 1945-1990 Croatia was one of the six republics in the Socialist Federative Republic of Yugoslavia (SFRJ). In those last forty five years of communism, thirty five years were under one leader, Tito, who was named life-long president of Yugoslavia. It is hard to speak of positive leadership development. Five years (1990-1995) of war in Croatia and the transitional process from communism toward capitalism was marked with high corruption in the privatization of state owned companies.

Those in leadership positions were often opportunists with just the right amount of connections to get ahead. Therefore we see a history of mistrusting leaders, the lack

¹⁷ Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity* (New York, NY: Free Press, 1995), 7.

of leadership development under a monopolized system and then the domination of corrupt leaders who unjustly gained positions for personal benefit and wove a web of protection and wealth only for their family and friends. The past left significant marks on the present leadership culture and the present culture of corruption just deepens those marks, making it hard to change for the future. With this stigma on leadership, it is often not seen as a desirable position for anyone who tries to live on ethical, moral principles. This, as well as the corruption within the system, repels potential ethical leaders and leaves an empty vacuum where it is hard to even find leaders to develop. For the future of Croatia, it is important to develop a culture of ethical leadership with competent leaders and institutions with integrity who will be able to communicate a new vision of a better future.

Work Culture

The third reason mentioned as to what factors has led to the present economic and social crisis is a negative attitude toward work (laziness, nepotism, irresponsibility). In order to understand the present work culture we need to understand the influence of the past fifty years of communism in Croatia. Research done by Antun Šundalić and Željko Pavić at the University of Osijek in 2011, titled "Between the Values of Education and Negative Socio-cultural Heritage"¹⁸ illustrates how shadows of the past are still visible today. This research showed that education as one of the meritocratic values is

¹⁸ Antun Šundalić and Željko Pavić, "Između vrijednosti obrazovanja i negativnog sociokulturnog nasljeđa," *Društvena istraživanja* 20, no. 4(114): 943-965.

not the dominant way to gain social success in Croatia and that connections (influential friends or relatives) and membership in a political party are still the norm. Those answers from students today are not surprising, keeping in mind that the transition time in the 90s was characterized, again, by a (new) party membership and unjust privatization. Privatization of state-owned companies did not happen by meritocratic criteria of knowledge or management skills, but in most cases, by political membership and nepotism as the main criteria. For fifty years, the way to have a successful career was determined by your membership in the Communist party and your acceptance of the communist ideological worldview. Members of the Communist party were many times more upwardly mobile in their careers.

There was a huge gap between the public and private sphere. People tried to create, privately, a sphere of trust and truth in their homes and built nice houses and gardens. At the same time, they did not care about public property, did not show commitment or initiative in their workplace, and did not mind lying or stealing from their companies. Over time, this created a lack of responsibility for public affairs and created a culture of double ethics.¹⁹ Often the saying was: "You cannot pay me as little as the little I can work" or as a Russian friend told me their saying was: "They pretended that they paid us and we pretended that we worked."

¹⁹ One of the great papers that analyzed the impact of communism on the way people think in postcommunist countries in Eastern Europe is Juraj Kušnierik and Milan Čičel's, *Shadows of the Past* (Bratislava, Slovakia: SEN, 1995).

Corruption - Leadership - Work

Is this a circle where one leads into the other, and so on, to the extent that we don't know which was the original problem? In some ways, it seems so, in that the corruption of the system draws inefficient leaders whose values, or lack of values, directly influence the relationship towards work which fuels corruption. Yet in many ways, corruption is at the bottom of each of these problems.

The structure of corruption was highly controlled by the higher eschalon of power, highly ranked Communist party members. After the breakup of the communist system, the structure of corruption stayed but the central control changed – the Communist party was gone, but those lower bureaucrats called “apartschiks,” gained much control and many former communist leaders stayed in power by changing their affiliation and joining new parties.²⁰ The directors/CEO's of former state-owned companies, who were chosen by default by the party in the past, now gained control and even ownership of those previously state-owned companies, and created a new (old) business elite. Not to forget that besides this ideological transition, Croatia had a war. Every war, with its destruction, brings up serious challenges, with much more room and possibility for corruption and thereby impacting leadership.

Members of the Communist party (particularly on the higher political positions, teachers and professors, directors/CEO's of the state owned companies, etc) should not

²⁰ A great source on the topic of unethical business in Croatia is described by Hrvoje Penda, *Moć neetičkog poslovanja: Organizacijska kultura u Hrvatskoj* (Zagreb, Croatia: Hrvatska sveučilišna naklada, 2008).

have been Christians because this was against the official atheist ideology. The avoidance of religion eliminates a moral code, and without standards or principles, the culture was even more vulnerable to corruption, both in leaders and those of the working class. It is interesting in the case of Croatia to see the role of the Roman Catholic Church during this time.

Church Culture

As mentioned in the introduction, another set of contradictions is the fact that Croatia is, by majority, a “Christian nation,” and yet by practice, one of most corrupt in Europe. In the last census, over 91 percent of the people in Croatia declared themselves Christians, predominantly Roman Catholic (86.28 percent). Operation World declares Croatia as having a high percentage in Europe for regular church attendance among Catholic countries.²¹ The question about religion was not asked in the censuses from 1953 until 1991, so there is no valid comparison for that time period.²² Very interesting, comparable research in the city of Zagreb in the 60s and 70s still shows a strong confessional/denominational identification (from the research conducted by Dinka Marinović-Jerolimov, 96 percent declared themselves as religious in 1968 and 94

²¹ Jason Mandryk, *Operation World* (Colorado Springs, CO: Biblica Publishing, 2010), 290.

²² The source of the information and statistics about religion in the past is taken from the second chapter by Gordan Črpić and Siniša Zrinščak, “Između identiteta i svakodnevnog života: Religioznost u hrvatskom društvu iz europske komparativne perspektive,” in *U potrazi za identitetom: Komparativna studija vrednota: Hrvatska i Europa*, ed. Josip Balaban (Zagreb, Croatia: Golden Marketing, 2005), 45-83.

percent in 1972). In the 80s this percentage goes down (85 percent in 1982 and 66 percent in 1987).²³

What is interesting for our work (and which confirms some sociological theories) is to notice the structure of those who were religious: mainly farmers (rural), women, free professionals and low class workers while on the other side, those in higher positions in business and politics (managerial and top leadership), students, educated and government officials are mostly not religious.²⁴ For many years, you could not be in a higher leadership position if you were a committed believer and not a member of the Communist party.

Roman Catholic Influence on Croatian Culture

The changes in confessional declaration started at the end of the 80s when it became more obvious that Yugoslavia and the whole communist system was in crisis. In 1987 in Zagreb, 66 percent of people openly declared their confessional belonging. In 1989/90 this number grew to 80 percent and on the census in 1991, 94 percent declared their confessional belonging in Croatia, which was predominantly Roman Catholic.²⁵ This is the time of crucial social and political transformation that would end with war. For any observer, the jump of 28 percent in only five years is very high. This significant change followed the collapse of communism in the Soviet Union. Changes within the old

²³ Baloban, *U potrazi za identitetom*, 53.

²⁴ Baloban, *U potrazi za identitetom*, 53.

²⁵ Baloban, *U potrazi za identitetom*, 54.

political communist system of the former Yugoslavia resulted in a new quest for identity, particularly national identity. The border between a healthy national identity and nationalism was pushed under the pressure of coming war. Religion became a strong foundation of national identity, almost by default, to be a Croat, you have to be Roman Catholic, in comparison to Serbs who are Orthodox, and the old Church Schism from 1054 went through Yugoslavia on the borders between Croatia and Serbia. Often, as many indicators show, identity without integrity!

One may rightly assume that such a high percentage of religious identification happened because of the change of the political system in the 90s? And this would be (partly) correct. But as we saw in 1953, during the time in Yugoslavia when atheistic (communist) promotion was high and the new socialist system was established, the number of those who declared themselves as atheist was relatively low (only 12.56 percent), and Croatia had 73.9 percent Roman Catholics.²⁶ Probably the time in the early fifties was too early for the full effect of communist propaganda. On the other hand, the question is to what extent can any (ideological) propaganda influence our faith and make us prone to corruption? This statistic is important to have a longer historical view and shows that people declared themselves as Christian even during the communism era when it was not popular. During communism, the Roman Catholic Church served as the institution that was in opposition to the communist, atheistic ideology promoted in Croatia, then as part of Yugoslavia.

²⁶ Baloban, *U potrazi za identitetom*, 52.

In addition, the leadership structure of the Roman Catholic Church is very hierarchical and there is a great gap between clergy and laity. The main emphasis is on the sacraments so much so that there is a saying that the church is over sacramentalized and under evangelized. The call for a “new evangelization” was popularized by Pope John Paul II in the Roman Catholic Church and is continued by succeeding popes so far. My focus here is more on the Catholic Church because it has significantly more influence on the Croatian culture and society.

Protestant-Evangelical Paradigm

Dr. Hans Küng, a Roman Catholic theologian, played a major role in the writing of the documents of Vatican II. In his book, *The Catholic Church – a Short History*, he notes how Martin Luther (1483-1546), Augustinian monk, furthered the paradigm change when he posted his ninety-five theses in Wittenberg in 1517,²⁷

From the perspective of the present day we can understand the Reformation better as a paradigm change: a change in the overall constellation of theology, church, and society. No less than the Copernican revolution in the change from a geocentric to a heliocentric picture of the world, Luther’s Reformation was an epoch-making change from the medieval Roman Catholic paradigm to the Protestant-Evangelical paradigm: in theology and the church it was a move away from the all too human ecclesiocentricity of the powerful church to the

²⁷ “In 1517 he (*Pope Leo X, from 1513-1521, italics ours*) failed to see the significance of an epoch-making event which was to usher in the end of the universal claim of the pope in the West as well. As professor of biblical theology in Wittenberg, an unknown Augustinian monk who had been in Rome a few months previously and who saw himself as a loyal Catholic published ninety-five theses against the trade in indulgences aimed at financing the gigantic new St. Peter’s, which was now built. His name was Martin Luther.” Quoted in Hans Küng, *The Catholic Church: a Short History* (New York, NY: The Modern Library, 2001), 120.

christocentricity of the gospel. Above all Luther's Reformation emphasized the freedom of Christians.²⁸

In my opinion, such a (new) paradigm change toward the christocentricity of the gospel is what we need today in Croatia. There are other voices inside the Roman Catholic Church who desire a change.²⁹ There are less than 1 percent of Protestants in Croatia. This includes Lutheran and Reformed churches which have a longer presence in Croatia. In addition there are many different Evangelical³⁰ churches. The two dominant

²⁸ Küng, *Catholic Church*, 126-127.

²⁹ I will mention only one, the voice of Jon Sobrino, Roman Catholic liberation theologian. Iglesia Descalza, accessed January 4, 2016, <http://iglesiadescalza.blogspot.hr/2010/12/church-usually-distances-itself-from.html>.

Interview (12/19/2010) by Asteko Elkarriketa with liberation theologian, Jon Sobrino (English translation by Rebel Girl). Theologian Sobrino gave an interesting answer to one of the interview questions that illustrates, in my opinion, the point I would like to make.

INTERVIEWER: "Recently, at a conference of Christian thinkers, you said paraphrasing the theologian Jose Mair Diez Alegria, that "the Church has betrayed Jesus...this Church is not what Jesus wanted." Where is the Catholic Church hierarchy leading it?"

SOBRINO: "I didn't paraphrase Diez Alegria, but rather quoted him literally. He said that "overall, the Catholic Church has betrayed Jesus," and I think it is an important reflection. Obviously, he is not meaning all the Church. I think he is saying that Jesus of Nazareth is disturbing, and so the Church betrays Him. Jose Antonio Pagola says: what is most needed today is "to mobilize ourselves and join forces urgently to focus the Church more truly and rapidly on the person of Jesus and His plan of the kingdom of God." According to Christian belief, the kingdom of God is the will of God for this world that there be life for all, starting with the poor. And Pagola ended with these words: "Many things will have to be done in the Catholic Church, but none is more crucial than this conversion." I love the use of the word "conversion" – it is a radical change. I see nothing more important than returning to this Jesus because we tend to separate from Him, not always, not everyone, not in all ways, but ... To put it simply: when one hears Christian men and women, priests, bishops and non bishops, one rarely hears them talking about Jesus of Nazareth, telling what He said and what He did ... We are losing the essence of Jesus, that's what I meant at the conference."

³⁰ I will use the National Associations of Evangelicals definition: "Evangelicals are a worldwide, vibrant, transdenominational and diverse group, including believers found in many churches, denominations and nations. Historian David Bebbington also provides a helpful summary of evangelical distinctive, identifying four primary characteristics of evangelicalism: 1. **Conversionism**: the belief that lives need to be transformed through a "born-again" experience and a life long process of following Jesus. 2. **Activism**: the expression and demonstration of the gospel in missionary and social reform efforts. 3. **Biblicism**: a high regard for and obedience to the Bible as the ultimate authority. 4. **Crucicentrism**: a stress on the sacrifice of Jesus Christ on the cross as making possible the redemption of humanity. These distinctive and

Evangelical denominations are Baptists and Pentecostals. There are other smaller Evangelical denominations represented, such as The Church of Christ, The Church of God, some Brethren churches, and nondenominational and growing charismatic churches. With this comes a minority mindset. Therefore, the need to break the “sect” stereotype is an immediate and important step. I bring up Evangelical-Protestants, not because of their influence in Croatia, but because I see their presence to be a positive factor in bringing an ethical business culture in Croatia. For one thing, especially in light of this thesis, there is the fact that some of the programs and materials that promote faith and work are the product of Evangelicals. In a culture like Croatia, where Protestants are seen as divisive sects, the acceptance of programs and materials from this source are often suspect.

Here, as well, we need a redefinition of terms. For many Roman Catholics, the word “Protestant” or “Evangelical” often means only liberal expressions of some Protestant denomination that creates a stereotype of all Evangelical-Protestants and puts them in the same theological liberal sectarian box. To become a believer or join a different church is sometimes treated as betraying your own history and national identity, and that means cutting your ties with your family, friends and culture. In a collectivistic culture these are serious problems with a lot of pressure.

Unfortunately, the situation concerning the communication and integration of faith and work is not much different within the Evangelical-Protestant churches. Dualism

theological convictions define us — not political, social or cultural trends.” National Associations of Evangelicals, accessed January 10, 2015, <http://nae.net/what-is-an-evangelical/>.

is present and the gap between Sunday and Monday is high. In conversation with business owners they often expressed complaints of not being understood by their pastors. Those who employ other Christians are sometimes disappointed with the work habits and behavior of those believers who work for them.

The role of churches is critical and should be prophetic in times like these! There is a need for raising more awareness and biblical understanding of faith and work. Faith is considered a private matter and pushed out of the public sphere. Although church attendance was and (still) is high in Croatia, the problem is that the church attendance and religious declarations are not correlated with the integration of faith into everyday work and life. The gap between private and public, Sunday and Monday is too high. Many Christians on Sunday behave like atheists on Monday. How to bridge this gap, as one of the main problems, is what we want to address in this thesis!

Communication-(Re) Defining the Terminology

It is important to define the language that we use, especially in religious terminology. Therefore, we should start by defining the terms that we so often use. Terms like Christ, Christian and Christianity seem to be so obvious to most of the people, but are they? Many people confuse the term Christ as Jesus' last name and do not know that Christ is a title meaning "Jesus is the Messiah, the Anointed one." The term "Christian" is mentioned only three times in the Scriptures most of the time in a

derogatory sense, as outsiders called those who followed Jesus.³¹ Not once did Jesus call himself or those who followed him Christian. Neither Matthew, Mark, Luke nor John, the gospel writers, nor Paul who wrote most of the epistles and letters, called followers of Jesus “Christians.” Instead the usual names used were: brothers and sisters, disciples, believers, followers, the elect, the called, the saints. The term “Christian” (someone who believes in and follows the teachings of Jesus Christ) is and can be only used as a noun and not as an adjective. To develop this thought further in line with this work, it seems incorrect to talk about “Christian country or nation” as well as “Christian business.”

Clearly there is a direct link between the profession of faith, the practice of faith, and the plausibility of faith. Practice what you preach and you commend your faith; don't and you contradict it.... History shows that the very shift in focus from 'Christ' to 'Christianity' is itself a mark of corruption.³²

Church history is unfortunately loaded with corruption and atrocities done in the “name of Christ” that have nothing to do with Jesus or his teachings. Some of the present wars, unfortunately, carry religious tensions as well. The link between profession, practice and plausibility of faith is our interest in this work, particularly the contradiction between the profession and practice of faith.

A Few Words about Culture

What is culture? The word culture, closely related to cultivate and cult, comes from the past participle of the “Latin verb colo (colui, cultum, colere), and we can derive

³¹ Acts 11:26; 26:28; 1 Peter 4:16.

³² Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of your Life* (Nashville, TN: Word, 1998), 108.

three meanings of the word: 1. to till, cultivate the land (agriculture); 2. living in (architecture, building); 3. serving, show respect, worship, adoration, wanting good (care, cult, norms, values).”³³ As in the present usage of the word cult in which we mean a religious group gone astray or cult followings of celebrities. “At its heart, a culture is a product of people's cult, or of their civic religion. It is a reflection of the god they worship.”³⁴ The role of religion and culture was the focus of Paul Tillich: “Religion as an ultimate concern is the meaning-giving substance of culture, and culture is the totality of forms in which the basic concern of religion expresses itself. In abbreviation: religion is the substance of culture, culture is the form of religion.”³⁵ Richard Niebuhr, author of the now-classic work, *Christ and Culture*, points out that “culture is social heritage” that we receive and transmit and culture is “human achievement.”³⁶ Richard Niebuhr's typology includes: Christ against Culture, The Christ of Culture, Christ Above Culture, Christ and Culture in Paradox, and Christ the Transformer of Cultures. Christ the Transformer of Culture is Niebuhr's preferred typology. What Niebuhr is emphasizing is that culture is created, transmitted and (often) destroyed by humans, understood as creators of culture or culture makers.

³³ Tonči Matulić, *Metamorfoze kulture: teološko prepoznavanje znakova vremena u ozračju znanstveno-tehničke civilizacije* (Zagreb, Croatia: Glas Koncila, 2009), 130.

³⁴ Darrow L. Miller with Marit Newton, *LifeWork: A Biblical Theology for What you do Every Day* (Seattle, WA: YWAM, 2009), 92.

³⁵ Paul Tillich, *Theology of Culture* (New York, NY: Oxford, 1959), 42.

³⁶ H. Richard Niebuhr, *Christ & Culture* (New York, NY: Harper, 2001), 33.

Theologians like Paul Tilich and Richard Niebuhr, Francis A. Schaeffer, Miroslav Volf, and Andy Crouch, to mention only a few, missiologists James E. Plueddemann and A. Scott Moreau, anthropologists and communication scholars like Clifford Geertz, Michael Pacanowsky, Geert Hofstede, and Neil Postman, organizational psychologists like Edgar H. Shein and political and social scholars like Samuel P. Huntington and James D. Hunter and economists like Tomas Sedlaček, Erin Meyer, Jim Collins and Jerry Porras all wrote about culture. The role of culture is recognized as an important factor, especially in our communication. Understanding culture was important from the biblical times. Probably the best example is the incarnation of Jesus as the main “cross-cultural” historic event. One of the best biblical cross-cultural communicators is the apostle Paul in his intercultural missionary work. I will develop this thought in chapter three.

Why such an extended view of the definition of culture? As one living in a culture different from the culture of the great majority of existing (leadership, evangelism, church planting, business, etc.) programs and materials, it is clear that some programs and some strategies do not work and communicate or do not have the desired results here in Croatia as they might in America or Germany or other cultures of the world. Context and culture are important in order to understand and define present reality and to contextualize our communication.

Integrating Faith and Work as a Solution

Many people, from politicians to economists and sociologists and others, try to find the right answers to the present crisis and problems. When one looks at a country,

they often generalize by certain factors. For example, as we will see in the second chapter, being a former communist country Croatia has certain tendencies in common with other former communist countries. In addition, Croatia shares similarities in the areas of corruption, leadership and work with countries that have recently experienced a devastating war within their borders. As well, being a Roman Catholic majority country, Croatia shares certain tendencies with other majority Roman Catholic countries. When we look at more of the history of Croatia in the following chapter, we can understand better the distinction of the Croatian problems and the interaction of these factors often resulting in inaction. Although scholars will look at religion, very few of them are looking at biblical faith and faith-based initiatives and programs as a potential solution, or at least as a contribution to the solution. Identifying the proper diagnosis helps us in solving the problems. If the causes of the problems are spiritual, this would imply different (spiritual) solutions as well. Because Croatia is a country with a large number of people declaring themselves as Christians, I believe that this provides a natural starting point.

I think that rightly understood and clearly communicated integration of faith and work is a missing element in this discussion. However, communicating requires cultural understanding or else good material can easily be misunderstood. Before attempting to show how this integration of faith and work, biblical theology of work might contribute to the solution of problems in Croatia, I will do a broad review of what has already been done. The next chapter will cover the development of a better understanding of Croatian culture, key advancements in the theology of work, as well as attempts to

contextualize theology of work for other cultures. In the third chapter, I will focus on what the Bible has to say about work. Then in the fourth chapter I will draw on this work in my own research to develop a program towards a biblical theology of work in Croatia.

CHAPTER TWO

UNDERSTANDING INFLUENCES ON CROATIAN CULTURE

If I were again facing the challenge to integrate Europe, I would probably start with culture.

—Jean Monnet, *The Founder of the European Community*

Before developing an approach to the way a biblical theology of work could contribute to overcoming societal issues in Croatia, we will look carefully at what has already been done in addressing similar problems. We will look at literature in four broad areas. We start with understanding a paper that closely aligns with what we want to do. R. Paul Stevens saw the challenges of taking a biblical theology of work to Asia, and recognized the need for adapting and contextualizing theology of work to suit different Asian cultures. We will look at what he did with the goal of taking a similar approach for Croatia. Secondly, we will look more deeply at Croatian culture and history. What are the characteristics of Croatia that should guide our contextualization? What is important or helpful in our adaptation for Croatia? Thirdly, we will look at the literature in the field of theology of work in two parts: Roman Catholic and Evangelical Protestant. We do this because the country is broadly Catholic, but there are significant, helpful resources in the Protestant world. Because Croatia has a largely “Christian culture,” we believe proper teaching of the biblical theology of work can be effective in addressing the issues in Croatia. Finally, we look at key literature in leadership. We do this because it will take strong leadership to bring about the desired changes in Croatia.

As we look forward to deepening the impact of our work in Croatia, all of these factors will need to be included.

Adapting Theology of Work to Culture

The importance of contextualization was emphasized in the working paper “A Contextualized Theology of Work for Asia” by R. Paul Stevens.¹ This working paper is a result of the Asian consultation on marketplace theology held in Manila in 2007, where participants from different Asian countries reflected on the question how to develop a contextualized marketplace theology for Asian countries. Participants from different Asian countries tried to find positive points of contact in the culture/spirituality/values of a particular culture which enable them to understand and implement a theology of work. This is what we will try to do in relation to the Croatian culture and values. At the same time there are areas where the gospel and the Word of God confront the culture and worldview of a particular culture what creates a challenge for contextualization.

Some of the contextualizing questions asked of participants were:

- What does work mean in your culture?
- What are the cultural factors that influence how people view work?
- Does Scripture affirm, enhance or critique these factors?
- What is the actual work ethic that is in place (meaning, not how does one work ethically, but what makes people work or work hard or not work hard)?
- What cultural influences need to be factored into developing a theology and spirituality of the marketplace (all arenas of exchange) in your culture?
- What great biblical themes are important for developing an indigenous, local marketplace theology in your culture?

¹ Paul R. Stevens, “A Contextualized Theology of Work for Asia” (An expanded summary from discussion during the Asian Consultation on Marketplace Theology, Manila, November 28-30, 2007). Shared with me by my mentor Dr. Al Erisman.

- How does Scripture point to the meaning of, practice of, and purpose of engagement in the marketplace?
- What local cultural factors and global powers influence our understanding of and practice of engagement in the marketplace?²

Towards a Biblical Theology of Work

Before answering the contextualizing questions asked of participants, the question was asked: “Why a theology of work?” The answers given in the paper are a great reminder and motivation for our work in Croatia.

- It brings meaning to that portion of a person's life that occupies most of his or her waking hours; it is central rather than peripheral.
- It is essential for putting work in its place, neither one's god (the centre of one's meaning) nor simply a curse.
- It is critical for the liberation of the whole people of God for their full-time service in the world since the church is a rhythm of gathering and dispersion.
- It is critical in understanding the mission of the whole people of God since the workplace is where most people „live“ and is generally not accessible to professional missionaries.
- Scripture indicates that the deeds of Christian follow them and there will be work in the new heaven and new earth. Since work is not merely a transitory and temporary part of our humanity we need to understand work and our work to be fully human.³

We saw that the majority of Croatians declared themselves as Christians, but at the same time we find a high corruption in the marketplace. The integration of faith (values, virtues, ethics) in the workplace is missing and the gap between God on Sunday and Mammon on Monday is wide. Paul Stevens and the participants of the consultation

² Stevens, “Contextualized Theology,” 5-6.

³ Stevens, “Contextualized Theology,” 7.

point out that one of the difficulties in mobilizing the church towards marketplace ministry is the inadequate understanding regarding a biblical theology of work.

The two words used by God in his command (Gen 2:15) to Adam to describe work are *abad* (work) and *shamar* (take care); interestingly, these words are also used to mean 'service to God' and 'keeping of his commandments' respectively. This implies that no distinction between sacred and secular work is to be made. Likewise the word *diakonia* is used both for ministry of the word and service at tables in Acts 6:2, 4.⁴

We will develop this thought deeper in the third chapter where we talk about the biblical foundation for a theology of work.

Cultural differences in various Asian countries affected the adaptation, contextualization of the theology of work. A theology of work in the Philippines must address poverty and corruption.⁵ Hong Kong's challenges are long working hours, Sabbath and rest, the huge discrepancy between rich and poor and accordingly a theology of work for Hong Kong must deal with those cultural challenges.⁶ Malaysia has only 5 percent Protestants and 4 percent Roman Catholics in a majority Muslim country (60.4 percent).⁷ Their theology of work should deal with the challenges of racial and religious prejudice, injustice and suffering, bribery and corruption. This paper and conversations with my mentor challenged the question, "What would a contextualized biblical theology of work look like in Croatian culture?"

⁴ Stevens, "Contextualized Theology," 7.

⁵ Stevens, "Contextualized Theology," 9.

⁶ Stevens, "Contextualized Theology," 12.

⁷ Stevens, "Contextualized Theology," 18.

Understanding Croatian Culture

One of greatest contributions to the cultural debate comes from the book *Culture Matters* by Lawrence E. Harrison and Samuel P. Huntington, which was a study done by Harvard Academy for International and Area Studies that organized a project to explore the place of culture in human affairs.⁸ “To what extent do cultural factors shape economic and political development? If they do, how can cultural obstacles to economic and political development be removed or changed so as to facilitate progress?”⁹ These were some of the questions their project planned to answer. The papers included in the book show a growing number of scholars “focusing on the role of cultural values and attitudes as facilitators of, or obstacles to, progress.”¹⁰ The definition of progress is basically holding up capitalism and democracy, but it was interesting to see their connection of “progress” with ethics and religion. The Harvard project focused on five major issues:

- the link between values and progress
- the universality of values and Western “cultural imperialism”
- geography and culture
- the relationship between culture and institutions
- cultural change.¹¹

⁸ Lawrence E. Harrison and Samuel P. Huntington, eds., *Culture Matters: How Values Shape Human Progress* (New York, NY: Basic Books, 2000).

⁹ Harrison and Huntington, *Culture Matters*, xv.

¹⁰ Harrison and Huntington, *Culture Matters*, xxi.

¹¹ Harrison and Huntington, *Culture Matters*, xxiv.

From the many valuable papers and articles in this book, I will mention and comment on only a few who address certain issues or provide some explanations that are asked in relation to this thesis and Croatia. Corruption is one of the main problems in Croatia. The National Competitiveness Council, in 2013 and 2014, place corruption in the third place for the most problematic factors for business in Croatia.¹²

Lipset, Seymour Martin, and Gabriel Salman Lenz. "Corruption, Culture, and Markets." *Culture Matters: How Values Shape Human Progress*. Edited by Lawrence E. Harrison and Samuel P. Huntington. New York, NY: Basic Books, 2000

A paper by Seymour Martin Lipset (Hazel Professor of Public Policy at George Mason University) and Gabriel Salman Lenz (researcher at the Woodrow Wilson International Center for Scholars), analyzes the link between corruption and culture. Hard evidence and research have documented negative influence and corruption's effect on economic development and significant reduction of GNP growth rate. "Paolo Mauro's regression analysis found that a 2.4 decline in the corruption index (scaled from 1-10) is associated with a four percentage point increase in the per capita growth rate."¹³ Research shows that corruption has negative impact on income inequality (Gini coefficient), per capita income and investment. And reduced levels of investments in Croatia can be attributed to a high percentage of corruption, which is a significant issue in the present crisis.

¹² National Competitiveness Council, accessed January 10, 2015, file:///C:/Users/Glavas/Downloads/GCR_2014-2015_fin%20[Compatibility%20Mode].pdf.

¹³ Harrison and Huntington, *Culture Matters*, 115.

The World Value Surveys provide today's social scientists with large samples of information particularly on values. This paper is based on the survey which was carried out in forty-three countries containing 70 percent of the world's population. Authors try to explain the relationship between corruption and culture using sociological approaches: one, developed by Emile Durkheim and reformulated by Robert K. Merton, and a second, looking at the analysis of the role of family developed by political scientist Edward Banfield. "Merton's theory implies that cultures that stress economic success as an important goal but, nevertheless, strongly restrict access to opportunities will have higher levels of corruption."¹⁴ The second framework coined „Amoral Familism,“ derived from Plato and developed by Banfield is of great interest for our work.

Edward Banfield, studying southern Italy, carried the analysis further with the concept of “amoral familism”: a culture that is deficient in communitarian values but fosters familial ties. He wrote: “In a society of amoral familists, no one will further the interest of the group or community except as it is to his private advantage to do so.” There is little loyalty to the larger community or acceptance of behavioral norms that require support of others. Hence, familism is amoral, gives rise to corruption, and fosters deviance from norms of universalism and merit. Anything goes that advances the interests of one's self and family.¹⁵

Such familism gives rise to nepotism, everything goes that helps me and my family or my friends including bribes, corruption etc. Mafia is an extreme example of amoral familism, that Banfield studied in southern Italy. This “clan” mentality is applicable here in Croatia in the normal practice of giving favors or hiring by connection. In their analysis

¹⁴ Harrison and Huntington, *Culture Matters*, 119.

¹⁵ Harrison and Huntington, *Culture Matters*, 119-120.

authors “showed that cultural variables help explain and predict levels of corruption.

But what explains culture?”¹⁶ This question is of importance for our work and the reason why we started with culture. Lipset and Lenz claim that religion offers some explanations.

However, the social science consensus that religion is an important determinant of variations in larger secular cultures offers some helpful suggestions. Countries dominated by Protestants are less corrupt than others....Protestants, particularly sectarians, believe that individuals are personally responsible for avoiding sin, whereas other Christian denominations, particularly the Roman Catholic Church, place more emphasis on the inherent weakness of human beings, their inability to escape sin and error, and the need for the church to be forgiving and protecting. The Catholic, Anglican and Orthodox Churches tend to be more accepting of human weakness because the clergy have the authority to relieve the individual of some sense of responsibility.¹⁷

This is a very interesting observation about “personal responsibility” by Protestants, and the role of the church clergy in Roman Catholic tradition that “have the authority to relieve the individual of some sense of responsibility.” The description of “amoral familism” is one of the possible explanations of the greater tendency towards corruption in Catholic countries. It also provides a broader view for understanding the corruption and nepotism in Croatian culture. If we look at the list of the five most corrupt European countries, from the Transparency International Corruption Index in 2014, behind Croatia are Bulgaria, Greece, Italy and Romania (all Orthodox and Roman Catholic countries). The role and influence of religion on culture is significant.

¹⁶ Harrison and Huntington, *Culture Matters*, 120.

¹⁷ Harrison and Huntington, *Culture Matters*, 120.

The authors made a comment about the impact of communism in Eastern Europe, another significant influence on Croatian culture.

The former communist countries, except for Hungary and Czech Republic, all rank below the median. They share, to various degrees, an amalgam of familism, statist communitarianism, hierarchical religious cultures (Catholicism and Orthodoxy), and party particularism, which produced a high level of corruption under communism. They are, for the most part, poor (*emphasis added*).¹⁸

In order to understand what impacted Croatian culture as we see it today, we need to look at the impact of Catholicism as the dominant religion and communism as the dominant ideology for many years.

Influences That Affected Values in Croatian Culture

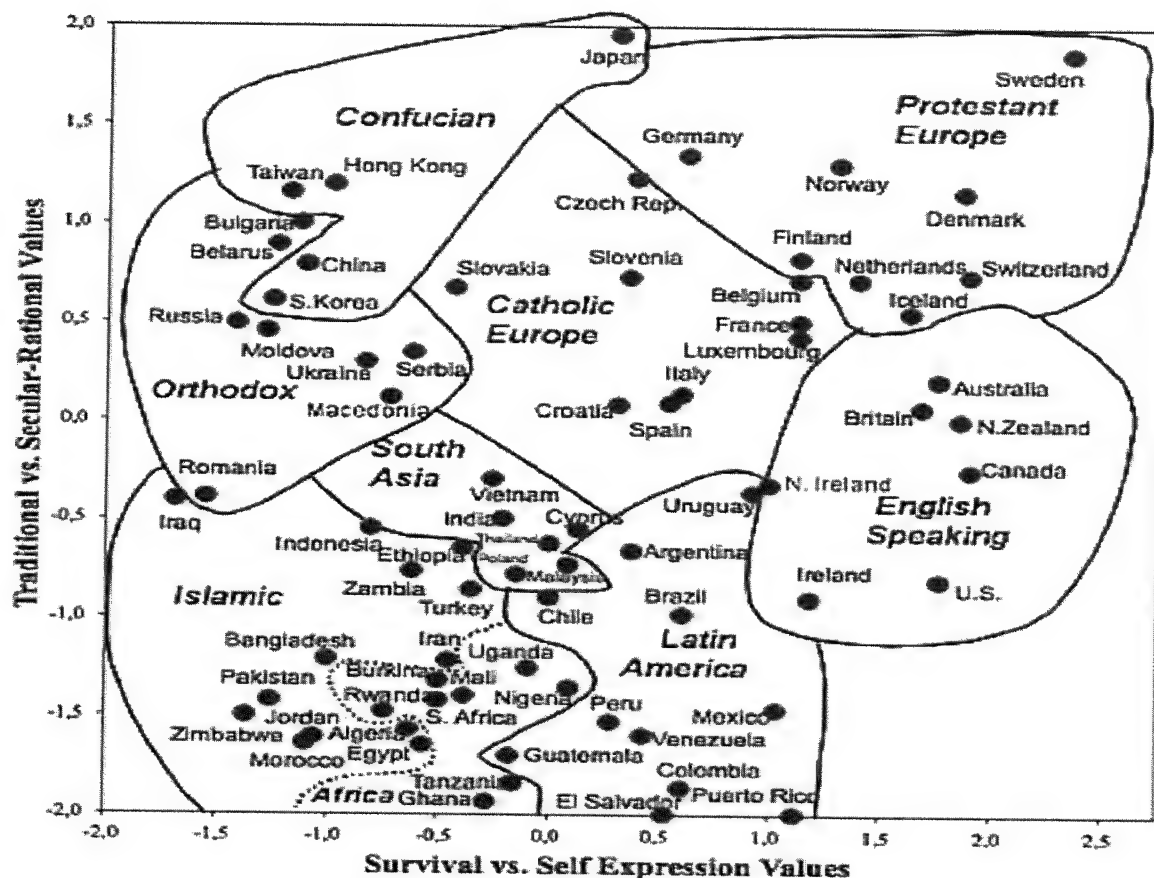
Many influences throughout history affected the values in Croatia. In attempt to understand some of them we looked at different books, papers and considered different authors who wrote about values. The World Value Surveys (WVS) provides today's social scientists with large samples of information, particularly on values. Dr. Ronald Inglehart's paper is based on the WVS and focuses on culture and democracy. Croatia participated in the European Value Survey (EVS) for the first time in 1999. We will look at two papers from Croatian authors that are based on the European Value Survey (Dr. Josip Balaban). Ethnographic research by Dr. Hrvoje Penda in organizational culture of a particular company in Croatia will serve as a case study that will provide some useful insights about Croatian culture in general. Dr. Geert Hofstede's study of culture helps us understand the specific dimensions of Croatian's culture. Dr. Jim Sire's book, the

¹⁸ Harrison and Huntington, *Culture Matters*, 124.

Universe Next Door, gives a good introduction to worldview, an important part of every culture. We will look at some of the consequences that communism had on the business culture in Eastern Europe and conclude this section by more recent research done at the University of Osijek on the values of education and negative socio-cultural heritage in Croatia.

Inglehart, Ronald. "Culture and Democracy." *Culture Matters: How Values Shape Human Progress*. Edited by Lawrence E. Harrison and Samuel P. Huntington. New York, NY: Basic Books, 2000.

Ronald Inglehart (professor of political science and program director at the Institute for Social Research at the University of Michigan) is one of the founders of the Eurobarometer surveys and is involved in World Values Surveys. The map below shows us where Croatia fits in comparison with other countries.



Source: The Inglehart–Welzel cultural map of the world (Inglehart, 2009b), https://www.researchgate.net/figure/258190265_fig1_Figure-1-The-Inglehart-Welzel-cultural-map-of-the-world-Inglehart-2009b.

Note: The Traditional/Secular-rational values dimension reflects the contrast between societies in which religion is very important and those in which it is not. Societies near the traditional pole emphasize the importance of parent-child ties and deference to authority, along with absolute standards and traditional family values, and reject divorce, abortion, euthanasia, and suicide. These societies have high levels of national pride, and a nationalistic outlook. Societies with secular-rational values have the opposite preferences on all of these topics. The second major dimension of cross-cultural variation is Survival/Self-expression value. The shift from survival values to self-expression values also includes a shift in child-rearing values, from emphasis on hard work toward emphasis on imagination and tolerance as important values to teach a child. And it goes with a rising sense of subjective well-being that is conducive to an atmosphere of tolerance, trust and political moderation.

Researchers divided Europe and the world according the religious influence particular countries and cultures had. But Inglehart also points out:

Religious traditions seem to have had an enduring impact on the contemporary value systems of sixty-five societies, as Weber, Huntington, and others have argued. But religion is not the only factor shaping culture. A society's culture reflects its entire historical heritage. One of the most important historical events of the twentieth century was the rise and fall of the communist empire that once ruled a third of the world's population. Communism has left a clear imprint on the value systems of those who lived under it.¹⁹

Croatian culture was significantly shaped by communism, which we will look at more closely from other authors, but also by a long historical heritage of Roman Catholicism. As a Catholic country, it shares many similarities with other Catholic countries. One factor can be illustrated in regard to trust. We saw in chapter one a very low trust level in institutions in Croatia:

Of the nineteen societies in which more than 35 percent of the public believe that most people can be trusted, fourteen are historically Protestant, three are Confucian influenced, one is predominantly Hindu, and only one (Ireland) is historically Catholic. Of the ten lowest-ranking societies...eight are historically Catholic; none are historically Protestant.²⁰

In explaining the value difference between Catholic and Protestant countries it is important to keep the historical perspective and impact the churches had on society in mind. "Protestant and Catholic societies seem to display distinctive values today mainly because of the historical impact their respective churches had on the societies as a whole, rather through the contemporary influence of the churches."²¹

¹⁹ Harrison and Huntington, *Culture Matters*, 86.

²⁰ Harrison and Huntington, *Culture Matters*, 91.

²¹ Harrison and Huntington, *Culture Matters*, 91.

Inglehart concludes his paper with an emphasis on the importance of culture in the development of democracy, as the transition in Eastern Europe vividly showed:

The evidence suggests that culture plays a much more crucial role in democracy than the literature of the past two decades would indicate. The syndrome of trust, tolerance, well-being, and participatory values tapped by the survival/self-expression dimension seems particularly crucial. In the long run, democracy is not attained simply by making institutional changes or through elite-level maneuvering. Its survival also depends on the values and beliefs of ordinary citizens.²²

Inglehart's paper suggests that culture plays a significant role in democracy, that values and beliefs of people are of crucial importance and that Protestant and Catholic countries have different values 'because of the historical impact their respective churches' had on culture. In the case of Croatia, this suggests that we need to understand the values and beliefs of people that were influenced by the Roman Catholic Church in the past and communism in the 45 years (1945-1990) with its atheistic ideology and value system. Understanding some of these past influences on Croatian culture provides some explanation of the gap and dualism between faith and work in Croatia today.

Baloban, Josip, ed. *U potrazi za identitetom*. Zagreb, Croatia: Golden marketing-Tehnička knjiga, 2005.

Croatia joined the European Value Study (EVS) for the first time in 1999. A book edited by Josip Baloban summarizes the results of the EVS research and compares the

²² Harrison and Huntington, *Culture Matters*, 96.

values in Croatia with other European countries. A team of scholars from different fields (sociology, theology, philosophy and psychology) lead by Dr. Josip Baloban from the Catholic Theological Seminary conducted the research. "Egalitarian syndrome," is often used as the analytical concept in sociology and promoted by known Croatian sociologist, Josip Županov.²³ Egalitarianism, as a sociopolitical understanding, longed for total equality among people and promoted the redistribution of goods and wealth equally among people - characteristic of a socialist system and ideology. The deeply rooted concepts of a classless, welfare society with free education and health care are still present in the memory of many people. Egalitarianism in socialist countries did not allow the development of entrepreneurship, private enterprise and "making money" was not positively valued and encouraged. Those who were small (micro) business owners often felt like enemies of the state.

It is important to note here that the former socialist Yugoslavia emerged out of industrially undeveloped, high agrarian societies before World War II. Industrialization in former Yugoslavia had a particular socialist (government planned) flavor. Practically, entrepreneurship and market economy with its institutions, instruments, models, and the tradition of the free market economy (capitalism) were unknown. The Communist

²³ Josip Županov (1923-2004) was a very influential sociologist in Croatia. Recently the concept of "egalitarian syndrome" and Županov's work have been criticized in that he has not supported his theoretical concept with research. Danijela Dolenc. 2015. "Preispitivanje 'egalitarnog sindroma' Josipa Županova." (Josip Županov's Egalitarian Syndrome: A Reappraisal). *Politička misao* 51, no. 4, (March): 41-64. Accessed December 20, 2015, <http://hrcak.srce.hr/135833>. Josip Županov's thesis about the egalitarian syndrome as an obstacle to development is very influential across the social sciences in Croatia. This paper analyzes the theoretical and empirical basis of Županov's work on radical egalitarianism from the late 1960s.

party, with state-owned companies and a planned economy, provided full employment and safety for most people.

Yet it is interesting to highlight that all during this time there was a relationship between the Roman Catholic Church and the government of Yugoslavia. Josip Baloban describes three distinct periods in the relationship between the Roman Catholic Church and Yugoslavian (communist) government.²⁴ The first period is from the end of the World War II (1945) till the end of the Vatican II (1965), the second period is from 1966 when diplomatic relationship between Yugoslavia and the Vatican were established till the election in 1990, and the third period is after 1990. Croatia signed two international contracts (1996 and 1998) with the Vatican. It appears that religion remained a steady part of Croatian culture.

The question about religion was not asked in the censuses from 1953 until 1991 so there is no valid comparison for that time period. Comparable research in the city of Zagreb in the 60s and 70s still shows a strong confessional identification (96 percent declared themselves as religious in 1968 and 94 percent in 1972).²⁵ In the 80s this percentage goes down (85 percent in 1982 and 66 percent in 1987). Other comparable research from Zagreb as the capital city showed a higher number of people who on the

²⁴ Josip Baloban, ed. "Uvod," in *U potrazi za identitetom: Komparativna studija vrednota: Hrvatska i Europa*, (Zagreb, Croatia: Golden marketing-Tehnička knjiga, 2005), 11-17.

²⁵ Research done by Dinka Marinović-Jerolimov in 1993, quoted in Josip Baloban ed., *U potrazi za identitetom: Komparativna studija vrednota: Hrvatska i Europa* (Zagreb, Croatia: Golden marketing-Tehnička knjiga, 2005), 53. The source of the information and statistics about religion in the past is taken from the second chapter by Gordan Črpić, and Siniša Zrinščak, "Između identiteta i svakodnevnog života: Religioznost u hrvatskom društvu iz europske komparativne perspektive." In Josip Baloban, ed. *U potrazi za identitetom: Komparativna studija vrednota: Hrvatska i Europa* (Zagreb, Croatia: Golden marketing-Tehnička knjiga, 2005), 45-83.

personal level declared themselves as not religious in the 70s (35 percent non-religious) and 80s (40-44 percent non-religious).²⁶ Similar research done (1984/85) in other parts of Croatia confirmed this higher percentage of non-religious people (42 percent non-religious and 36 percent religious).²⁷

Having in mind the context and time in which this rare religious research is done it is significant for our thesis to see the high number of people who did declare their religious identity even during the communism. Was it only symbolically connected with national identity? This statistic from the past begs further research as to how much dualism existed between Sunday and Monday. We lack comparable research from the past but what the new EVS research shows is that there is still “a tension between Croatian high religiosity and the low influence of the religion on attitudes and behavior of people today.”²⁸ Are we “Christians” on Sunday and “Atheists” on Monday? How can we bridge this faith and work gap? Dr. Baloban used the EVS research and gave a pastoral theological view.

Baloban, Josip. “Vrednote u Hrvatskoj u europskoj perspektivi: pastoralno-teološki vid.” (Values in Croatia from a European Perspective – a Pastoral-Theological View.) *Bogoslovska smotra* 82, 4 (2013): 955-989.

I will concentrate only on a few significant questions of his research paper. One of the research questions was, “How important is work in life?” Croatia scored the

²⁶ Baloban, *U potrazi za identitetom*, 53.

²⁷ Baloban, *U potrazi za identitetom*, 53.

²⁸ Baloban, *U potrazi za identitetom*, 79.

lowest in comparison with old EU members, new EU members and candidate countries.²⁹ In Croatia, only 46.4 percent think of work as *very* important. Of old EU members 57.5 percent said work is *very* important in their life. Of new EU member states 56.4 percent think that work is *very* important and in candidate countries 66.7 percent think that work is *very* important. As well, free time is least important for Croatians with 26.3 percent. The level of trust is the lowest in EU. For our paper it is significant to see that they found the trust in Church is the highest 53.4 percent in Croatia, but in comparison with the level of trust in 1997 – 84.1 percent and in 1999 – 62.8 percent, we can see that Roman Catholic Church is rapidly losing trust!? Research findings showed one more characteristic of Croatia. The rites (rituals - baptism, wedding and funerals) are very highly regarded, higher than other EU countries. Baloban explains this loss of trust in the Roman Catholic Church with many different reasons: media influence, social insensitivity, inner reasons, introversion and church centrism, power, and money. Croatia is a high church-attending country. People in Croatia are very serious about the ceremonies (rites), but low on work, free time, friendships. In his pastoral-theological analysis, Baloban reflects on the fact that many members of the Roman Catholic Church reduce their identity and Christianity only to be understood as national, traditional and folklore. Today they become “elective” Christians, meaning they take only certain elements, defined subjectively and individualistically, and neglect

²⁹ Baloban, Josip. 2013. “Vrednote u Hrvatskoj u europskoj perspektivi: pastoralno-teološki vid.” (Values In Croatia In A European Perspective – A Pastoral-Theological View). *Bogoslovska smotra* 82, no. 4 (January): 975. Accessed January 10, 2015. http://hrcak.srce.hr/index.php?show=clanak&id_clanak_jezik=141629.

holistic creeds, liturgy and the whole of the church teachings.³⁰ This creates pastoral problems. Concerning results about the work culture, Baloban asks how is it that after twenty-five years of its independence “Croatia still did not create an ethical culture of work?”³¹ This is the question this work asks as well. There is a need for new models of evangelization. We need a new enculturation of the Gospel – new pastoral challenges ask for new models. Baloban concludes his research paper with the call and need for living our faith in everyday life and work. We found this paper insightful because it is based on comparative research results from European Value Study. However Baloban does not address in his research paper a biblical view of work. We would say that this oversight is very important and is missing in the analysis.

Grondona, Mariano. “A Cultural Typology of Economic Development.” *Culture Matters: How Values Shape Human Progress*. Edited by Lawrence E. Harrison and Samuel P. Huntington. New York, NY: Basic Books, 2000.

Mariano Grondona (professor of government at the Law Faculty of the National University of Buenos Aires, Argentina) developed twenty contrasting cultural factors between cultures that are favorable and those that are resistant to development. We will mention only one that talks about a negative attitude toward work because it illustrates certain aspects of Croatian culture, which are more progress and development resistant. We saw from the research paper by Dr. Josip Baloban (Vrednote

³⁰ Baloban, *Vrednote u Hrvatskoj*, 973.

³¹ Baloban, *Vrednote u Hrvatskoj*, 975.

u Hrvatskoj, 2013), that work is not so highly valued in comparison with other European countries. Grondona talks about the low value and attitude toward work in progress resistant cultures:

Work is not highly valued in progress resistant societies, reflecting a philosophical current that goes back to the Greeks. The entrepreneur is suspect but the manual laborer somewhat less so, since he must work to survive. At the top of the prestige ladder are the intellectuals, the artists, the politicians, the religious leaders, the military leaders. A similar prestige scale characterized Christendom until the Reformation. However, as Max Weber observed, the Reformation, and particularly the Calvinist interpretation of it, inverted the prestige scale, enshrining this work ethic. It is this same inverted value system that importantly explains the prosperity of Latin America and other Third World areas.³²

In our research we saw that the negative attitude toward work, including laziness, nepotism and irresponsibility is high and one of the main causes for problems in Croatia. Of particular interest is the “inverted value system and prestige scale” that changed the “work ethic” after the Reformation. Can this explain the prosperity and progress resistant Croatia today? It seems to me that there are some similarities between Latin American (predominantly Roman Catholic) countries and (predominantly Roman Catholic) Croatia.

Penda, Hrvoje. *Moć neetičkog poslovanja: organizacijska kultura u Hrvatskoj*. Zagreb, Croatia: Hrvatska sveučilišna naklada, 2008.

The author, Dr. Hrvoje Penda, focuses on the organizational culture of a particular company, but in doing this, he also describes the broader Croatian culture.

³² Harrison and Huntington, *Culture Matters*, 50.

Using the methodology of a case study, he describes his experience as an ethnographer working in a company with an unethical culture. He applies Hofstede's categories to the Croatian culture and describes the challenges and communication problems that Croatian managers and leaders face. If Croatia wants to make necessary radical reforms, the author stresses a more ethical approach needs seriously to be addressed. I took from his work some great thoughts that helped in better understanding Croatian culture, most importantly: "the normalization of deviant behavior" that is best seen when the leading class (from the communist time) wants to convince the public that the criminal privatization was not wrong.³³ The taking (stealing) of public owned property during the communist time shows the rationalized unethical behavior, all creating insecurity in the system.

Another helpful concept he mentions is the "tribal cultural model" (developed by Županov 1993, based on the research done by sociologist Dinko Tomšić in 30s) which has as the main value a strong tendency towards power and authoritarian leadership.³⁴ The presence of a "tribal cultural model" in the past opened the way for foreign domination and influence today by the same tendency to surrender national potentials to foreign owners. In this model, there is no feeling of responsibility, hard work is not appreciated, nepotism rules, power is the main tool for leadership and fraud is accepted behavior. Unfortunately we still see those characteristics in Croatia today. According to

³³ Hrvoje Penda, *Moć neetičkog poslovanja: organizacijska kultura u Hrvatskoj* (Zagreb, Croatia: Hrvatska sveučilišna naklada, 2008), 34.

³⁴ Penda, *Moć neetičkog poslovanja*, 40.

the sociologist Županov, the dominant values in society are radical egalitarianism and authoritarianism. The problem with radical egalitarianism is that it forms many collective attitudes like anti-professionalism, anti-intellectualism, anti-entrepreneurship, and anti-individualism. Those attitudes contribute to the problems in Croatia.

“Balkan administration” is another sociological term which compares Croatia with some characteristics of Latin American and African countries with clientelistic and autocratic leadership and bureaucracy.³⁵ “Negative public heroes,” as well, is characteristic of Croatian culture in which heroes become those who gained their riches in a suspicious way that was not sanctioned.³⁶ We saw from our research that corruption was ranked first as one of the main causes of the problems. The author makes a helpful observation regarding corruption in the former communist system. After the breakup of the communist system, the structure of corruption stayed but the central control changed. The Communist party was gone, but those lower bureaucrats called “apartschiks,” gained much control and many former communist leaders stayed in power by changing their affiliation and joining new parties.

Dr. Penda ends his book describing the need for radical changes of the value system. He calls for new people and leaders with talent, integrity, courage and new work ethics who will be able to build a new ethical culture. He stresses the need for a change in the value system but does not look at faith in connection to values. This book

³⁵ Penda, *Moć neetičkog poslovanja*, 40.

³⁶ Penda, *Moć neetičkog poslovanja*, 46.

is significant for my thesis because the author presents a study of organizational culture and in the same time describes existing cultural resources and values.

Hofstede, Geert, Gert Jan Hofstede and Michael Minkov. *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival*. New York, NY: McGraw-Hill, 2010.

The groundbreaking work on culture and the most widely cited is Geert Hofstede's study of the "dimensions of culture," derived mainly from his extensive organizational anthropology research.³⁷ Using Hofstede's "dimensions of culture"³⁸

Croatia could be defined as:

- A large power distance culture: *There is more perceived corruption; scandals are usually covered up*. Because Croatia is a large power distance culture, educating leaders might be a good first step to solve the problems as it works in a top down pattern. Legitimate power needs to be used to exercise authority. People should be told, much more than in low power distance cultures, what to do differently and not left alone to figure it out. Also, the

³⁷ Michael L. Jones concludes in his critical article "Hofstede - Culturally questionable?" after examining arguments in support of Hofstede as well as against his work: "While the level of controversy surrounding this work is still high, it remains the valuable piece of work on culture for both scholars and practitioners." Accessed February 22, 2015.
<http://ro.uow.edu.au/cgi/viewcontent.cgi?article=1389&context=commpapers;>

³⁸ Hofstede found four sets of values: 1. Individualism-Collectivism (IDV - individualism index), 2. Power distance (PDI - power distance index), 3. Masculinity-Femininity (MAS - masculinity index), 4. Uncertainty avoidance (UAI - uncertainty avoidance index). A later study concentrating on Asian culture introduced the fifth value, 5. 'Confucian Dynamism' (LTO - Long/short term orientation). In the revised third edition, a sixth dimension (researched by Michael Minkov) is added, 6. Indulgence versus restraint (IVR).

larger power distance countries work on a foundation of respect for authority figures (politicians, leaders, priests, and teachers). Using senior staff and leaders to communicate change is a better strategy;

- A collectivist culture: *Ideologies of equality prevail over ideologies of individual freedom*. Croatia is in the 44th place compared with USA being the number one individualist country. Hofstede made an interesting observation about economics. "Economics has remained an individualistic science, and most of its leading contributors have come from strongly individualistic nations, such as Britain and United States."³⁹ Some theories (especially economic) that are invented in individualistic cultures claiming global validity often fail in more collectivistic cultures. One example of this failure was the thought that Western economic theories and models will easily solve the transition from communism to capitalism in Eastern Europe. Many of these theories didn't count the cultural difference. We should critically review and examine theories who claim global validity, keeping in mind the intercultural communication differences. This applies to different (leadership, church growth and evangelism, etc.) theories and models developed in a highly individualistic cultures that need to be critically evaluated in more collectivistic cultures.

³⁹ Hofstede, Geert, Gert Jan Hofstede and Michael Minkov, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival* (New York, NY: Mc Graw-Hill, 2010), 128.

- A feminine culture: Although Croatia is a more feminine culture; the Roman Catholic Church stresses the male prerogative. Countries with a Catholic tradition tend to maintain more masculine values and those with Protestant traditions more feminine values. Communist or socialist countries tend to be more feminine in nature. This is another paradox of Croatian culture being more feminine with a predominant Catholic tradition.
- A strong uncertainty avoidance society: *Outside observers perceive more corruption.* „Religious conversion does not cause a total change in cultural values. The value complexes described by the dimensions of power distance, individualism or collectivism, masculinity or femininity and uncertainty avoidance seem to have survived religious conversions.“⁴⁰ This is important realization for discipleship and confirms the importance of cultural influence.
- Longer term orientation: Wide social and economic differences are undesirable; leisure time is not important; investment in real estate.
- Restrained society: More pessimism; smiling as suspect; a perception of helplessness: what happens to me is not my own doing.

Although Hofstede's work is considered a classic, there has been other research which adds or detracts from his theories.⁴¹ Hofstede asks some critical questions. How

⁴⁰ Hofstede, Hofstede and Minkov, *Cultures and Organizations*, 227.

⁴¹ Fons Trompenaars and Charles Hampden-Turner in their book *Riding the Waves of Culture* do not agree with Hofstede's more static approach to culture in which one cultural category excludes its opposite (Hofstede's cultural categories are mutually exclusive) and believe that „cultures *dance* from one preferred end to the opposite and back.“ Fons Trompenaars and Charles Hampden-Turner, *Riding the Waves of Culture: Understanding Diversity in Global Business* (New York, NY: McGraw-Hill, 2012). GLOBE Project is the result of the global research by a group of academic scholars lead by Professor Robert

universal are some theories developed in the pure individualistic countries and cultures?

Understanding different dimensions and cultural differences is very important.

Contextualization, intercultural communications and leadership are becoming more and more significant themes in our globalized pluralistic world. Hofstede's research helps us understand the specific dimensions of Croatia's culture.

Sire, James W. *The Universe Next Door: a Guide Book to Worldviews*. Downers Grove, IL: IVP, 1997.

A book, translated into Croatian language, is one of the few books that address the worldview topic. Dr. Sire describes how different worldviews (*Theism, Deism, Naturalism, which includes Marxism, Nihilism, Existentialism, Eastern Pantheistic Monism, The New Age and Postmodernism*) answer seven worldview questions.⁴² The seven questions are:

House, with hundreds of interviews across sixty-two countries they tested some of Hofstede's dimensions. Newer work on culture, *The Culture Map* is done by Erin Meyer professor at INSEAD one of the leading business schools in Europe. Erin Meyer, *The Culture Map: Breaking Through the Invisible Boundaries of Global Business* (New York, NY: PublicAffairs, 2014). In his book, *Leading Across Cultures – Effective Ministry and Mission in the Global Church* James E. Plueddemann theologically reflects on the cross-cultural leadership development in the global church. James E. Plueddemann, *Leading Across Cultures: Effective Ministry and Mission in the Global Church* (Downers Grove, IL: IVP, 2009).

⁴² An excellent history of the worldview concept was provided by David K. Naugle in his book *Worldview*. David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: Eerdmans, 2002). In understanding the significance of worldview I have benefited by works of Charles Colson and Nancy Pearcey *How Now Should We Live?* and *Total Truth*. Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Wheaton, IL: Tyndale, 1999). Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL: Crossway, 2005). Brian J. Walsh and J. Richard Middleton in their book *The Transforming Vision*, gave a helpful description of dualism and the biblical worldview. Brian J. Walsh and J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (Downers Grove, IL: IVP, 1984). Darrow L. Miller in his book *Discipling Nations – The Power of Truth to Transform Cultures*, talks about three basic worldviews helpful in development work. "God intends for cultures to be redeemed. Discipling nations means 'laying' kingdom principles and a biblical worldview as the founding order or

1. What is the prime reality – the really real?
2. What is the nature of external reality, that is, the world around us?
3. What is a human being?
4. What happens to a person at death?
5. Why is it possible to know anything at all?
6. How do we know what is right and wrong?
7. What is the meaning of human history?

Those questions provide a fruitful discussion and challenge thinking about this important topic, an important part of any culture. What is the major worldview challenge today? Some scholars believe that the major conflict of our day is *theism* versus *naturalism*.⁴³ Naturalism is important for our discussion because: 1) Marxism is “one of the most historically significant forms of naturalism” that impacted Croatia and socialist countries of former *Eastern Europe* for more than 45 years (in Russia more than 70 years); and 2) it dominates universities, colleges and high schools in the capitalist West and provides the framework for most scientific study today.⁴⁴ From working with students in the area of business ethics for over ten years, I think one of the major challenges that students have is a mixed or eclectic worldview which is not congruent with what they claim to believe. Most people do not even know what their worldview is.

ethics of a people.” Darrow L. Miller with Stan Guthrie, *Discipling Nations, the Power of Truth to Transform Cultures* (Seattle, WA: YWAM, 2001).

⁴³ Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Wheaton, IL: Tyndale, 1999), 20.

⁴⁴ C Stephen Evans cited in James W. Sire, *The Universe Next Door: a Guide Book to Worldview* (Downers Grove, IL: IVP, 1997), 65.

This is understandable because, as we have seen, Croatia is, by numbers, a “Christian country” and yet influenced by a naturalistic worldview which does not make sense, except if you understand the history of enforced Marxism as the dominant ideology in the schools for more than 45 years. However, even though it explains why this contradiction may be, it does not solve the real confusion within which adds to our current problems.

Kušnierik Juraj and Milan Čičel. *Shadows of the Past*. Bratislava, Slovakia: SEN, 1995.

Communism influenced Croatian culture for more than 45 years and left significant marks on the value system. For many of us who grew up and lived in communism behind the fallen Berlin wall, there is still a shadow. Juraj Kušnierik and Milan Čičel, in their research paper, provide a helpful summary of some of the consequences that communism had on the business culture in post-communist societies of Eastern Europe:

- Fear of social problems. The social situation is perceived as something unalterable. People often say; “There is nothing we can do to change the situation.” Responsibility for one’s own life is rare.
- Lack of creativity in economic activities. The post communist societies of Central and Eastern Europe are still not mobile and creative enough to properly handle the complexities of a free-market economy.
- High risk avoidance. The majority of the population would prefer safer, although less effective, ways of economic activity before riskier but more profitable ones.
- Strong remnants of a collectivist culture. Individualism is still treated as something strange, almost evil. Trade unions are quite influential, although strikes are rare (with Poland as an important exception).
- Hierarchical thinking. Many companies, especially the larger, (formerly) state-owned companies cling to outmoded hierarchical models of management. Also, people in the lower levels of a management hierarchy tend to be passive, feeling they cannot influence anything or very little.
- Biased ethical values. Work, although officially glorified under communism, is still understood as a necessary evil. There are big problems with discipline,

quality control, financial mismanagement, etc. Employers, whether state or private, are perceived as potential enemies who exploit their employees. That is why cheating them is not seen as such a bad thing after all. Customers are not "always right" This is particularly evident when dealing with the bureaucratic monsters or state administration and big state-owned companies. Customers or clients are treated like intruders who disturb the peace and comfort of the employees. And finally, the State is still recognized as an economic enemy, taking unjustified taxes from its subjects. That is why tax evasion is generally justified in public opinion.⁴⁵

This description of the impact of communism in Central and Eastern Europe helps in better understanding Croatian culture, particularly regarding work. This negative socio-cultural heritage is described by the more recent research (2011) at the University of Osijek.

Šundalić, Antun, and Željko Pavić. "Između vrijednosti obrazovanja i negativnog sociokulturnog nasljeđa." *Društvena istraživanja* 20, 4 (114, 2011): 943-965.

This research paper showed that education, as one of the meritocratic values, is not the dominant way to gain social success in Croatia and that connections (influential friends or relatives) and membership in a political party are still the norm. Professors Šundalić and Pavić tried to prove three hypothesis:

H1 Despite an unfavorable socio-cultural heritage, education will be highly regarded as the meritocratic mechanism of selection and rewarding, H2 In Croatian society the predominant opinion is that to gain a position in society (leadership position in a company, city, politics) education is not very important, H3 Value dissonance will be high for those persons who accept corrupt ways to achieve social success.⁴⁶

⁴⁵ Juraj Kušnierik and Milan Čičel, *Shadows of the Past* (Bratislava, Slovakia: SEN, 1995). I'm quoting longer parts of their analysis because it illustrates the similar situation in Croatia and shows the similarity of the impact of communism in Eastern Europe, with some cultural differences present.

⁴⁶ Šundalić, Antun and Željko Pavić, "Između vrijednosti obrazovanja i negativnog sociokulturnog nasljeđa," *Društvena istraživanja* 20, 4(114) 2011, 950-951.

The research was done on a sample of 361 students. More than 67.1 percent agreed that highly educated experts deserve leading positions in their companies and proved the first hypothesis. The second question asked participants to rank the most important factors for gaining an influential, leading position in a company. Connection through friends and relatives was ranked strongest (53.7 percent), followed with membership in a political party (32.4 percent). Further elaborated questions showed that 79.1 percent of respondents agreed that for a successful career, connections through influential friends or relatives are more important than a diploma (degree). Education was not seen as the way towards a career by 75 percent of the respondents. Those answers from students today are not a surprise, having in mind that the transition time in the 90's was characterized, besides the recent war in Croatia, again by a (new) party membership and unjust privatization. This research illustrates how shadows of the communist past are still visible today in Croatia.

Summary

What did we learn from all those authors? We learned that religious traditions have an enduring impact on contemporary value systems. In predominantly Roman Catholic countries, the value of trust is much lower than in Protestant countries, based on the World Value Survey. The European Value Survey showed us that work, trust, free time and friendship are not considered *very* important in Croatia compared with other European countries. On the other side, rites and rituals like baptism, weddings and funerals are very high—higher than in other EU countries. As Dr. Josip Baloban writes in

his research paper, it seems that many members of the Roman Catholic Church reduce their identity and Christianity often to be understood as national, traditional and folklore. They become “elective” Christians taking only a certain elements of their faith seriously which creates pastoral problems.

Dr. Penda's research provided some useful concepts that describe and explain certain negative values today in Croatia:

- “The normalization of deviant behavior” – leading class from communist time wants to convince the public that the criminal privatization was not wrong;
- “Tribal cultural model” – strong tendency towards power and authoritarian leadership, no feeling of responsibility, hard work is not appreciated, nepotism rules, power is the main tool and fraud is accepted behavior;
- “Balkan administration” – clientelistic and autocratic leadership and bureaucracy;
- “Negative public heroes” – heroes and role models become those who gained their riches in a suspicious way that was not sanctioned.

From Hofstede's dimensions of culture, we see that Croatia is: a large power distance culture; a collectivistic culture; a feminine culture; a strong uncertainty avoidance culture; long term orientation culture and restrained society culture. We learned that Marxism is one of the most historically significant forms of naturalism and that this worldview was influencing the value system of the communist countries like Croatia for many years. Some of the consequences of communism on the business culture are: fear

of social problems, lack of creativity in economic activities, high risk avoidance, hierarchical thinking, and biased ethical values.

We saw that the shadows of the (communist) past are still lingering in Croatia, as confirmed by the research of the values of education and negative socio-cultural heritage. Meritocratic values (like education) are not the dominant values in Croatia. Connection through influential friends and membership in a political party is still the norm for social success and leadership position in society in Croatia.

Religious Influence on Croatian Culture

We saw previously that “religious traditions seem to have had an enduring impact on the contemporary value systems of...societies,”⁴⁷ and that “Protestant and Catholic societies seem to display distinctive values today, mainly because of the historical impact their respective churches had on the societies as a whole, rather than through the contemporary influence of the churches.”⁴⁸ In the next section, we will look at some aspects of the distinctive values between Protestant and Catholic cultures, particularly their different emphases on Bible reading, which is important for this work. Included is a short historical overview of the Reformation in the 16th and 17th century Croatia.

⁴⁷ Harrison and Huntington, *Culture Matters*, 86.

⁴⁸ Harrison and Huntington, *Culture Matters*, 91.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. London, UK: Routledge Classics, 1992; Novak, Michael. *The Catholic Ethic and the Spirit of Capitalism*. New York, NY: The Free Press, 1993.

The effects of religion, specifically the distinction and historical impact of the church on society, leads to the work of Max Weber, *The Protestant Ethic and the Spirit of Capitalism*. Weber observed that the members of religious groups that formed out of the Reformation had a strong sense of personal responsibility in their work, which was needed in the beginning of capitalism. The reason was religious – the personal relationship with God which is a core value in Protestantism. The religious cause was a strong support for capitalism that was later lost and gave primacy to the economic system growing out of the industrial revolution that did not need such support anymore. We mentioned earlier that Weber's thesis is controversial and disputed by some scholars and it is interesting how he touched something that resonates until today in writings of many scholars. Weber's seminal work is an important contribution to this discussion.

One of Weber's critics is Michael Novak, a respected Catholic philosopher (George Frederick Jewett Chair in religion and public policy, American Enterprise Institute 1983-2009). In his book *The Catholic Ethic and the Spirit of Capitalism*, Michael Novak criticizes Weber's thesis:

To put it simply, Weber detected something new, a novel Geist or spirit or cultural inspiration, some new complex of social attitudes and habits. He may have erred in calling it Protestant. But he did not err in identifying a moral and cultural dimension internal to capitalism...he identified something new in economic history and glimpsed its moral and religious dimensions...he suggested in advance why Marxism, both as an explanatory theory and as a vision of

paradise, was doomed to fail: its resolute materialism excluded the human spirit.⁴⁹

David Landes (economic historian, Coolidge Professor of History and Professor of Economics, Emeritus, at Harvard University) gives tribute to Max Weber. "Max Weber was right. If we learn anything from the history of economic development, it is that culture makes almost all the difference."⁵⁰ In his paper, Dr. Landes gives a global historical overview of economic development, showing how culture makes almost all the difference from China, Japan, Russia to Latin America and its "dependency theory." Landes quotes Juan Bautista Alberdi, from Argentina, who wrote in 1852 (fifty years before Weber),

Respect the altar of every belief. Spanish America, limited to Catholicism to the exclusion of any other religion, resembles a solitary and silent convent of nuns.... To exclude different religions in South America is to exclude the English, the Germans, the Swiss, the North Americans, which is to say the very people this continent most needs. To bring them without their religion is to bring them without the agent that makes them what they are.⁵¹

We want to highlight one, in my opinion, important remark, that Landes makes, that is often overlooked in this discussion. Landes points to the

Stress on instructions and literacy, for girls as well as boys. This was a by-product of Bible reading. Good Protestants were expected to read the Holy Scriptures for themselves. (By way of contrast, Catholics were catechized but did not have to read, and they were explicitly discouraged from reading the Bible.) The result: greater literacy from generation to generation. *Literate mothers matter.*⁵²

⁴⁹ Michael Novak, *The Catholic Ethic and the Spirit of Capitalism* (New York, NY: Free Press, 1993), 8-9.

⁵⁰ Harrison and Huntington, *Culture Matters*, 2.

⁵¹ Harrison and Huntington, *Culture Matters*, 5.

⁵² Harrison and Huntington, *Culture Matters*, 12.

Zinbarg, Edward D. *Faith, Morals, and Money: What the World's Religions Tell Us about Ethics in the Marketplace*. New York, NY: Continuum, 2001.

Dr. Edward Zimbarg's reflections on Scripture and differences between Catholic and Protestant ethicists is very helpful. Here we are leaving a rather longer quote of his discussion because it is to the point:

James Gustafson, in a book entitled *Protestant and Roman Catholic Ethics*, has tried to explain the Protestant emphasis on scripture. 'According to most Protestants,' he says, 'God 'published' the law because humanity is shrouded in such darkness that we hardly begin to grasp natural law (through our reasoning powers.)' Human reasoning, in this view, is so likely to be filtered through individual personal experiences and prejudices – along with basically sinful nature – that it is necessary to turn primarily to scriptural revelation of God's word as the source of ethical understanding. Ironically, Catholics take the same argument about the influence of subjective factors on human reasoning and reach an opposite conclusion. In their view, the very choice of scriptural passages on which to focus is likely to reflect the predispositions of the person reading scripture. Therefore, they argue, it is more objective to reason about natural law *before* turning to scripture....Protestants have claimed not only that the basic information necessary to lead a good Christian life is all in the Bible, but that most people imbued with the Holy Spirit have the capacity to read it and understand its meaning for their lives. In the protestant view the Catholic *magisterium* places a barrier between the people and God. These methodological and ideological differences between Catholics and Protestants are reflected in the ways they each approach the subject of economic ethics.⁵³

This discussion is of great importance for this work because it highlights these “methodological and ideological differences between Catholics and Protestants” in regard to the Bible as the source of ethical understanding. As we saw earlier in the quote by David Landes about literacy: “Protestants were expected to read the Holy Scriptures for themselves. (By way of contrast, Catholics were catechized but did not

⁵³ Edward D. Zinbarg, *Faith Morals and Money* (New York, NY: Continuum, 2001), 45-46.

have to read, and they were explicitly discouraged from reading the Bible.)”⁵⁴ An interesting observation from Elias Canetti, Nobel Prize laureate, illustrates the relationship between people and priesthood in the Roman Catholic Church:

Communication *between* the worshippers is hindered in several ways. They do not preach to each other; the word of the simple believer has no sanctity whatsoever. Everything he expects, everything which is to free him from the manifold burdens weighing on him, comes to him from a higher authority. He only understands what is explained to him. The sacred word is tendered to him carefully weighed and wrapped up; precisely because of its sanctity it is *protected* from him. Even his sins belong to the priest to whom he must confess them. Communicating them to other ordinary believers brings him no relief; nor is he allowed to keep them to himself. In all profounder questions of morality he stands alone, confronted by the whole priesthood. In exchange for the moderately contended life which they procure for him he delivers himself entirely into their hands.⁵⁵

It would be too much for this work to describe the theology of the Roman Catholic Church in Croatia in all its historic and theological complexity. The ecumenical and theological dialogue has been going on for centuries. There are many books that analyze the Roman Catholic Church and theology from an Evangelical position.⁵⁶ Those authors

⁵⁴ Harrison and Huntington, *Culture Matters*, 12.

⁵⁵ Elias Canetti, *Crowds and Power* (New York, NY: Farrar, Straus and Giroux, 1960), 155.

⁵⁶ I will mention only a few authors and books that address this complex topic: Chris Castaldo, *Talking with Catholics about the Gospel: a Guide for Evangelicals* (Grand Rapids, MI: Zondervan, 2015). Castaldo takes a great approach and writes with respect as a former Catholic. Another balanced discussion about agreements and differences between Roman Catholics and Evangelicals is, Norman L. Geisler, and Ralph E. MacKenzie, *Roman Catholics and Evangelicals: Agreements and Differences* (Grand Rapids, MI: Baker, 1995).

I read parts from the book John Armstrong ed., *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us* (Chicago, IL: Moody, 1994). Edoardo Labanchi, *Mariologija ili kršćanstvo* (Mariology or Christianity), is a short book written by a former Catholic priest about the history of the development of Mariology. Mariology is an important topic in Croatia. Edoardo Labanchi, *Mariologija ili kršćanstvo?: Počeci razvoja kulta Marije, Isusove majke: Razlozi evanđeoskog i protestantskog neslaganja*. (Osijek, Croatia: Izvori, Kršćanski nakladni zavod, 2001). Gregg R. Allison, *Roman Catholic Theology and Practice: An Evangelical Assessment* (Wheaton, IL: Crossway, 2014). Allison's book is unique in its focus on the Catechism of the Catholic Church. Allison uses in his work parts of the PhD dissertation of Leonardo De

helped me to get a better perspective and understanding of the complex and often controversial relationship between Roman Catholics and Evangelicals. Reflecting on religious influences on culture motivated research as to what was going on in Croatia at the time of the Reformation in the sixteenth century.

Croatia during the Time of Reformation⁵⁷

We will not go too much into the details of history, but will, with brush strokes, paint those elements that are important for understanding of the culture of Croatia in contrast to the Reformation of the 16th century. Ten years after Martin Luther (1483-1546) was born, in the 1493 battle of Krbava field in the Lika region of Croatia, the Croatian army lost to the Ottoman Empire. This battle was the end of the Croatian Kingdom, and opened the door for the Ottoman Empire to enter further into Europe.

Chirico: *Evangelical Theological Perspectives on Post-Vatican II Roman Catholicism*. "As De Chirico pleads: 'What is needed, instead /of an exclusively atomistic approach to assessing Catholic theology/, is the appropriation of a distinctively systemic view to use in looking at every single issue, be it considered foundational or peripheral but always expressing the system as a whole...Every part of the system is in some way causally connected to and operatively dependent on the theology of the system to the extent that the attempt to grasp the centre opens the way to an understanding of the whole.'" I had the opportunity to talk with Dr. De Chirico and be present on a few of his lectures on Roman Catholic theology. I read his short book *Papacy*. Leonardo De Chirico, *A Christian's Pocket Guide to Papacy: Its Origin and Role in the 21st Century* (Scotland, UK: Christian Focus, 2015). The book by Francis J. Beckwith: *Return to Rome*, spurred my interest in this complex topic. Francis J. Beckwith, *Return to Rome: Confessions of an Evangelical Catholic* (Grand Rapids, MI: Brazos, 2009). And for this work, it was important to better understand Roman Catholic theology and issues of agreement and disagreement that shaped Croatian culture throughout history.

⁵⁷ I learned about Croatian history from the following books: Ivan Klaić, *Ljudi moje ravnice: zapisi o povijesti i zbilji Gornjih Bogićevaca i okolnih slavonskih mjesta* (Zagreb, Croatia: Mato Lovrak, 1996). Matija Mesić, *Hrvati na izmaku srednjega vijeka* (Slavonski Brod, Croatia: Hrvatski institut za povijest – Odjel za povijest Slavonije, Srijema i Baranje, 1996). Anđelko Mijatović, *Zrinsko-Frankopanska urota*. (Zagreb, Croatia: Alfa, 1999). Sudland, L.V. *Južnoslavensko pitanje*. Varaždin, Croatia: Hrvatska demokratska stranka, podružnica Varaždin, 1990. Ferdo Šišić, *Povijest Hrvata: pregled povijesti hrvatskog naroda 600.-1918* (Split, Croatia: Marjan Tisak, 2004). Milan Šufflay, *Hrvatska u svijetlu svjetske historije i politike: Dvanaest eseja* (Zagreb, Croatia: Darko Sagrak, 1999).

Croatia not only lost many people as casualties of war, but many moved and emigrated, and it was the start of demographic deterioration of Croatia. Territorial sovereignty was lost and different nationalities, fleeing from the Turks, immigrated to Croatia, which would cause problems and even war in the future. In 1526, another important battle against the Ottoman Empire, led by Suleiman the Magnificent was fought in Mohač, where, again the Croatian-Hungarian forces lost, bringing the end of the independent Hungarian Kingdom. Croatia joined the Habsburg Monarchy in 1527 and stayed part of it until 1918. Three hundred ninety-one years of being part of another monarchy shapes the culture and leadership of a nation. During this time, there were one hundred years of the Croatian-Ottoman wars, beginning with the battle of Krbava field in 1493 and ending with the battle for Sisak in 1593. During the 15th and 16th centuries, Croatian human and territorial losses were huge. "Between 1450 and 1606 around 150 to 200 thousand people left Croatia."⁵⁸ Pavao Ritter Vitezović (1652-1713), the historian and poet called it "Two centuries of Croatia in mourning."⁵⁹ Pope Leo X, in his letter in 1519, called Croatia the "Antemurale Christianitatis," - bulwark of Christianity. At one point in the 16th century, Croatia's free territory was a mere 16,800 km² and was called "reliquiae reliquiarum olim inclyti regni Croatiae" (Religious relics once renowned Kingdom of Croatia). I'm choosing some of those historical facts to give a picture of

⁵⁸ Stanko Jambrek, *Hrvatski protestantski pokret XVI. i XVII. stoljeća* (Zaprešić, Croatia: Matica hrvatska Zaprešić, 1999) 67. By some estimates during the Croatian-Ottoman wars and till 18th century around 1.6 million people were either emigrated, killed, or taken hostage.

⁵⁹ Pavao Ritter Vitezović, accessed January 10, 2015.
http://www.self.gutenberg.org/articles/pavao_ritter_vitezovi%C4%87.

Croatia from the 15th through the 17th century, the same time when the Reformation happened and impacted most of Europe and the new World.

There are not many authors who wrote about Protestantism in Croatia, but a few books help to understand the influence of the Reformation in Croatia: the history of Croatian Protestantism in the 16th and 17th century was described by Dr. Stanko Jambrek;⁶⁰ Dr. Franjo Bučar⁶¹ researched the history of Croatian Protestant literature; the history of Calvinism in Croatia is described in the work of Dr. Jasmin Milić;⁶² and Dr. Peter Kuzmič⁶³ in part of his dissertation writes about the influence of the Reformation on the biblical literacy of Slovenes, Croats and Serbs. The most famous Croatian Protestant is Matija Vlačić Ilirik 1520-1575 (Mathias Flacius Illyricus). The *Croatian Military Frontier* (Vojna krajina) attracted soldiers from all of Europe, many of them Protestants. Turks in the occupied areas of Slavonia preferred Protestants over Catholics. Many priests in this area accepted Protestantism. The later anti-reformation was severe. The Croatian Parliament in 1606 declared that Roman Catholicism was the only official religion in Croatia. The consequence of this declaration for anyone who held a political office, or was sympathetic toward Protestantism at this time is obvious. In some parts of Croatia, like Međimurje, Protestantism was protected and influenced the

⁶⁰ Stanko Jambrek, *Hrvatski protestantski pokret XVI i XVII. stoljeća* (Zaprešić, Croatia: Matica hrvatska Zaprešić, 1999).

⁶¹ Franjo Bučar, *Povijest hrvatske protestantske književnosti* (Zagreb, Croatia: Matica hrvatska, 1910).

⁶² Jasmin Milić, *Kalvinizam u Hrvata: s posebnim osvrtom na reformiranu župu Tordinci 1862-1918* (Novi Sad, Serbia: Teološki fakultet; Tordinci, Croatia: Protestantska reformirana crkvena općina Tordinci, 2006).

⁶³ Peter Kuzmič, *Vuk-Daničičevo Sveto Pismo i Biblijska društva* (Zagreb, Croatia: Kršćanska sadašnjost, 1983).

region for almost 200 years.⁶⁴ An interesting observation, in line with Max Weber's thesis, is that Međimurje is one of the most developed regions of Croatia.

From this very short historical journey into the 16th and 17th century, we can see the complex historical reality that existed in Croatia during the time of Reformation in Europe. It was literally the dividing border between the Ottoman Empire and Europe, the border between Islam and Christianity, the border between Catholic Croatia and Orthodox Serbia, the border between Catholicism and Protestantism, and later, it was the border between communism and Catholicism. Borders separate and protect people from others but at the same time they connect and introduce one another. Željko Mardešić,⁶⁵ who wrote under the pseudonym *Jakov Jukić*, is a Roman Catholic sociologist of religion who wrote about the Croatian "borders" and his sharp sociological analysis is inspiring and useful for this thesis. Developing his reflection on "borders," he starts with major conflicts with Islam, Orthodoxy and communism. The conflict with Islam already started with crusades, and through all the centuries, created among Christians a strange militant attitude. Something that was a theoretical or theological discussion somewhere in the ivory tower became a bloody war on the border. The border between Orthodoxy and Catholicism, established already in 1054, was more theological. Although the war that erupted in Yugoslavia in the 90s was not religious, it was certainly influenced by this "religious border" between Serbian Orthodoxy and

⁶⁴ Jambrek, *Hrvatski protestantski pokret*, 100.

⁶⁵ Jakov Jukić, *Lica i maske svetoga* (Zagreb, Croatia: Kršćanska sadašnjost, 1997), 481-486.

Croatian Catholicism and became another “bloody war on the border.” The third “border” that Mardešić described, is the Catholic-communist border, another “religious”⁶⁶ border. There are very few other countries in the world with as many significant borders in their history. As we could see in this short historical journey to the past, Croatia had totally different challenges on its borders at the time of Reformation in Europe.

Understanding of a Theology of Work

There are many stories, coming from believers in the marketplace that illustrate their challenges in their daily work. William Diehl, former sales manager for Bethlehem Steel in Pennsylvania, is one of them:

In the almost thirty years of my professional career, my church has never once suggested that there be any type of accounting of my on-the job ministry to others. My church has never once offered to improve those skills which could make me a better minister, nor has it ever asked if I needed any kind of support in what I was doing. There has never been an inquiry into the types of ethical decisions I must face, or whether I seek to communicate the faith to my coworkers. I have never been in a congregation where there was any type of public affirmation of a ministry in my career. In short, I must conclude that my church really doesn't have the least interest whether or how I minister in my daily work.⁶⁷

Many believers who are working in the marketplace in Croatia are facing similar challenges. There is not much going on for them in their local churches that would

⁶⁶ Mihail Riklin wrote a book about communism as religion. Mihail Riklin, *Komunizam kao religija: intelektualci i oktobarska revolucija* (Zaprešić, Croatia: Fraktura, 2010).

⁶⁷ William Diehl quoted in Robert Banks, *Redeeming the Routines: Bringing Theology to Life* (Grand Rapids, MI: Baker, 1993), 59.

educate, equip and encourage them to integrate their faith with their everyday work.

And the current economic situation with high corruption does not help it. There is a huge need in this area for communicating a biblical view of work, a biblical theology of work.

“The local church is the hope of the world – when it’s working right.” This phrase that was attributed to Bill Hybels, the founding pastor of *Willow Creek Community Church* in Chicago and founder of *The Global Leadership Summit*. Hybel’s and Diehl’s words are great reminders of the importance of local churches⁶⁸ for the marketplace theology. We need a local church that would equip saints for the work of ministry, church that works! *Church that Works* by David Oliver and James Thwaites as their subtitle says contributes to “a radical redefinition of church for working men and women, equipping them to fulfill God’s purposes through their work.”⁶⁹ The local church should play an important, prophetic and equipping role and as the authors say, should “radically redefine their purpose for working men and women.” In helping us reflect on why many local churches are still not changing in this direction, Hendrik Kraemer’s words from 1958 are still speaking today, “In many respects churches are

⁶⁸ I will list only a few books that helped me learn and reflect about the new models of local churches and church planting: Tony and Felicity Dale and George Barna, *Small is Big: Unleashing the Big Impact of Intentionally Small Churches* (Brentwood, TN: Barna, 2011). Dave Ferguson and Jon Ferguson, *Exponential, How You and Your Friends Can Start A Missional Church Movement* (Grand Rapids, MI: Zondervan, 2010). Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos, 2006). Dietrich Schindler, *The Jesus Model: Planting Churches the Jesus Way* (Carlisle, UK: Piquant, 2013). Christian A. Schwarz, *Natural Church Development* (Carol Stream, IL: ChurchSmart Resources, 1996). Miroslav Volf, *The Church as the Image of the Trinity* (Grand Rapids, MI: Eerdmans, 1998). Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995).

⁶⁹ David Oliver and James Thwaites, *Church that Works* (Milton Keynes, UK: Word Publishing, 2001).

more recalcitrant to change than any other institution, because they have sacralized themselves.”⁷⁰

Roman Catholic Perspective on Theology of Work

In this section, we will keep our focus only on a few of the selected books and authors from the perspective of the Roman Catholic social teachings and/or the theology of work.

Valković, Marijan, ed. *Sto godina katoličkoga socijalnog nauka*. Zagreb, Croatia: Kršćanska sadašnjost, 1991.

One important work translated into Croatian language (1991) is the book “One Hundred Years of Catholic Social Teaching.” This book consists of translations of all the encyclicals published in the last hundred years from *Rerum Novarum* to *Sollicitudo rei socialis*. Modern Catholic social teaching began with Pope Leo XIII's encyclical *Rerum Novarum* (the workers charter) in 1891, in response to high social inequality and class antagonism in the 19th century.

“*Rerum Novarum* (1891).” *Sto godina katoličkoga socijalnog nauka*. Edited by Marijan Valković. Zagreb, Croatia: Kršćanska sadašnjost, 1991.

Catholic social teaching started with the encyclical *Rerum Novarum*. *Rerum Novarum* should be put into the historical context of the French revolution and The

⁷⁰ Hendrik Kraemer, *A Theology of the Laity* (Vancouver, BC: Regent, 2005), 49, 177. Hendrik Kraemer was a significant leader who championed the ministry of the laity and wrote this landmark book.

Communist Manifesto published in 1848. The Catholic Church is in a long fight against modernism, detached and defensive toward the modern world. The voices for social questioning were rising. Pope Leo XIII in 1891 publishes the *Rerum Novarum* by some Magna Carta of Catholic social teaching. The original text was written by Jesuit Matteo Liberatore.⁷¹ Private property, the role of the state and just wages and the workers' right to join together are some of the main points. This encyclical started social weeks around Europe, especially in France. At the beginning of the 20th century, the Croatian Catholic Movement started with a strong emphasis on social questions. The first social weeks were held in Croatia in 1932, 1937, 1938, and 1940. After those initial social weeks held in Croatia in the 20th century, there was a fifth social week held in Croatia in 2011.

Baloban, Stjepan, Gordan Črpić and Dubravka Petrović Štefanac. Eds. *Kultura rada u Hrvatskoj: peti hrvatski socijalni tjedan, Zagreb, listopada 2011*. Zagreb, Croatia: Centar za promicanje socijanog nauka Crkve; Kršćanska sadašnjost, 2014.

The fifth Croatian social week with the topic "The culture of work in Croatia" was held October 21-23, 2011 in Zagreb, after 70 years. With many contributors from different fields, speakers focused on the topic of work, mainly from the Catholic social teaching perspective. Some of the themes addressed were: the situation and trends of work in Croatia, values of work in Croatia, the Church perspective on work, spirituality of work according to church fathers, Bible and work, entrepreneurship and development,

⁷¹ Marijan Valković, ed., *Sto godina katoličkoga socijalnog nauka* (Zagreb, Croatia: Kršćanska sadašnjost, 1991), viii.

CSR corporate social responsibility, the culture of work and ethics, rural work, etc. The fifth Croatian social week, with a focus on the 'culture of work' was a significant event. Published papers introduced different authors that write about work and give a better perspective of what the contribution of Catholic social teachings is to different aspects of work in Croatia today.

Krišto, Jure. *Hrvatski katolički pokret*. Zagreb, Croatia: Glas Koncila, 2004.

Dr. Jure Krišto writes about the development of the Croatian Catholic Movement in the period of 1903-1945. Inspiration came from the encyclical *Rerum Novarum*. For some it was a controversial movement of Catholic lay people and for some idealized. It was interesting for me to get somewhat familiar with a movement that included a majority of lay people that promoted public engagement of Catholics at the beginning of the 20 century. It was connected with the Catholic social weeks and some of the same people were involved in both movements.

"Quadragesimo Anno (1931)." *Sto godina katoličkoga socijalnog nauka*. Edited by Marijan Valković. Zagreb, Croatia: Kršćanska sadašnjost, 1991.

Quadragesimo anno (15.V.1931) by Pope Pio XI. The context of the encyclical is the big economic crisis and the Wall Street crash (18.10.1929), called *Black Friday*, and growing fascism in Europe. The real writer was Oswald Nell-Breuning (Gustav Gundlach, Heinrich Pesch were his mentors).⁷² Subsidiarity is one of the main points. The encyclical

⁷² Valković, *Sto godina katoličkoga*, xiv.

tried to show the third way between socialism and capitalism. The focus on social justice is another important contribution of this encyclical.

“Mater At Magistra (1961).” *Sto godina katoličkoga socijalnog nauka*. Edited by Marijan Valković, 106-162. Zagreb, Croatia: Kršćanska sadašnjost, 1991.

Motivated by important global changes and social problems around the world after the Second World War, this encyclical was written by Pope John XXIII. Socialization and common good are some of the main contributions of this encyclical.

“Gaudium Et Spes (1965).” *Sto godina katoličkoga socijalnog nauka*. Edited by Marijan Valković. Zagreb, Croatia: Kršćanska sadašnjost, 1991.

The Second Vatican Council is one of the major events in church history, particularly Roman Catholic Church history. Human work was the primary focus. In essence, it stated that, through work, a human develops himself and continues the creation itself. This thought would be further developed by Pope John Paul II in his “Laborem exercens.” The Second Vatican Council made significant changes toward the role of the lay people in the church. This encyclical was published during the time of Pope Paul VI.

"*Laborem Exercens* (1981)." *Sto godina katoličkoga socijalnog nauka*. Edited by Marijan Valković. Zagreb, Croatia: Kršćanska sadašnjost, 1991.

"Work represents a fundamental aspect of man's existence,"⁷³ wrote Pope John Paul II. This encyclical puts work in the center. Hardy writes about this encyclical: "With the publication of Pope John Paul II's *Laborem Exercens* in 1981, the official Catholic theology of work virtually coincides with the traditional Protestant position at every major point."⁷⁴ Miroslav Volf wrote,

Laborem Exercens is one of the most remarkable ecclesiastical documents on the question of work ever written. It received widespread acceptance (except among extremists on both ends of the ideological spectrum) and spurred renewed study of the question of work by individual theologians and various Roman Catholic national Bishops' Conferences.⁷⁵

Košić, Vlado and Anton Peranić, eds. *Jeke jednoga koncila*. Zagreb, Croatia: Kršćanska sadašnjost, 1984.

Twenty years after Vatican II Council, some respected Catholic theologians analyzed the effects of Vatican II in Croatia. We will mention only a few leading post-Vatican II Council theologians in the Catholic Church of Croatia: Tomislav Šagi Bunić, Bonaventura Duda, Živko Kustić, Josip Turčinović, and Tomislav Ivančić. The reflection of those Croatian theologians described the influence and challenges of Vatican II in Croatia twenty years after the council.

⁷³ *Laborem Exercens* quoted in Lee Hardy, *The Fabric of this World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, MI: Eerdmans, 1990), 71.

⁷⁴ Lee Hardy, *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, MI: Eerdmans, 1990), 68.

⁷⁵ Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf and Stock, 1991), 5.

On the wave of enthusiasm from Vatican II, almost like a miracle, in a year (1967-1968) the whole Croatian Bible was translated and published for the first time in Zagreb in 1968 (first whole Croatian Bible was translated by Petar Katančić and published in 1831 in Budim, and 1860 by Ivan Matija Škarić in Vienna and 1942 by Ivan Ev. Šarić in Sarajevo). Dr. Bonaventura Duda, one of our best Bible translators and editor of this first Bible translation published in Zagreb (Stvarnost), reflected in 1984 on the great impulse that Vatican II gave for the Scripture reading in the Catholic church, but, as well, the shortage and lack of more Bible study materials and groups and initiatives in Croatia. Although improved today, there is still a lack of focus on Bible reading and studying in the Roman Catholic Church for lay people. This thesis is emphasizing the need for more Bible reading in Croatia.

Many Catholic authors were inspired by the encyclicals, and Vatican II Council is one of the great crossroads in church history.

Tomašić, Petar. *Nezaposlenost: u tranzicijskoj Hrvatskoj pod socijalno-etičkim vidom*. Zagreb, Croatia: Kršćanska sadašnjost, 2010.

Petar Tomašić, in his PhD dissertation, wrote about unemployment in transitional Croatia. We saw in the first chapter that unemployment is one of the bigger problems in Croatia today. After describing factors that lead to unemployment in Croatia, he talks about the (low) value of work. Tomašić quotes one interesting study

(GEM)⁷⁶ done in Croatia about the entrepreneurial environment in which Croatia scored the least among different countries. Cultural and societal norms, that encourage entrepreneurship, like self-confidence, initiative, risk taking, creativity, and individual responsibility, were the worst among comparable countries researched. All those cultural norms are part of a mentality and value system that is so hard to change! Tomašić gives a historical overview of work including the Bible, Catholic and Protestant views, the Catholic social teachings and encyclicals *Rerum Novarum* and *Gaudium at Spess*. One of the conclusions of his PhD dissertation and research is that the main causes of unemployment in Croatia, besides the economical factors, are social and ethical. The contribution that Tomašić makes is his multidisciplinary approach and social and ethical aspect of unemployment. His research touches important aspects of this thesis and confirms the premise that the main causes of problems, like unemployment in Croatia, have social-ethical and spiritual roots.

Matulić, Tonči. *Metamorfoze kulture: Teološko prepoznavanje znakova vremena u ozračju znanstveno-tehničke civilizacije*. Zagreb, Croatia: Glas Koncila, 2009.

This is an excellent Croatian book that builds on the Vatican II encyclical *Gaudium et Spes* and eruditically analyzes the *metamorphosis* of culture, using and grounding his work in encyclicals. This book is written by the (present) dean of the Catholic Theological Seminary, who is also one of the leading Catholic theologians who brings different

⁷⁶ Petar Tomašić, *Nezaposlenost: u tranzicijskoj Hrvatskoj pod socijalno-etičkim vidom* (Zagreb, Croatia: Kršćanska sadašnjost, 2010), 252-255.

aspects of Croatian culture into the analysis. Matulić writes about the need for new evangelism or re-evangelism and enculturation of the Gospel. When Gospel meets different cultures it challenges this culture and calls for repentance. He talks about the holistic Gospel, where any division between private and public faith is excluded. “A holistic vision of organic unity of Christian life does not allow, cannot stand, this dichotomy.”⁷⁷ But it requires a conversion of the heart and this re-evangelization or enculturation of the Gospel must start from the person of Jesus Christ who is the hope of (new) man and the center of re-evangelization.⁷⁸ Reading parts of this big book (858 pages) helped me understand some aspects of Catholic theology that I did not know before and my assumption is that they are not known by ordinary believers.

Helen J. Alford and Michael J. Naughton. *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization*. Notre Dame, IN: University of Notre Dame, 2006.

Michael J. Naughton is an associate professor at the University of St. Thomas in St. Paul, Minnesota and someone who speaks and writes about theology of work from the Catholic perspective. He is the coauthor (with Helen J. Alford, O.P.) of the book *Managing As if Faith Mattered: Christian Social Principles in the Modern Organization*⁷⁹

In his talk “Beyond Career to Calling: The Vocation of the Christian Business Leader,” Dr.

⁷⁷ Tonči Matulić, *Metamorfoze kulture: Teološko prepoznavanje znakova vremena u ozračju znanstveno-tehničke civilizacije* (Zagreb, Croatia: Glas Koncila, 2009), 177.

⁷⁸ Matulić, *Metamorfoze kulture*, 177-185. Dr. Matulić shares some great thoughts about the re-evangelization and enculturation of the Gospel.

⁷⁹ Helen J. Alford and Michael J. Naughton, *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization* (Notre Dame, IN: University of Notre Dame, 2006).

Naughton speaks about our divided lives and the need to integrate our vocation and contemplation, our Sunday and Monday. Naughton introduces a document of the Pontifical Council for Justice and Peace – Vocation of the Business Leader. He makes a great link between rest and work saying: “We cannot get our work right if we do not get our rest right, we cannot get our Monday right if we do not make our Sunday right.”⁸⁰ He is one great example and author who is currently working on the theology of work from the present Roman Catholic perspective.⁸¹

Summary

All the resources mentioned are only a small portion of works that are related to the theology of work from a Roman Catholic perspective or, more precisely, from the Catholic social teaching perspective. Many of the encyclicals starting with *Rerum Novarum*, deal with the social question at the particular time when they were written. *Laborem Exercens* written in 1981, by Pope John Paul II, is the first encyclical with a main focus on work. Vatican II was a significant paradigm-changing moment in church history and inspired many Catholic theologians; we mentioned only a few in Croatia. This literature shows that there is a common ground and as the encyclical *Laborem Exercens* showed “the official Catholic theology of work virtually coincides with the traditional

⁸⁰ Michal J. Naughton, “Beyond Career to Calling: The Vocation of the Christian Business Leader” (lecture, Humphrey School of Public Affairs, University of Minnesota, October 30, 2013). Accessed January 30, 2015. https://www.youtube.com/watch?v=WXB45bM_ihM.

⁸¹ Hrčak Portal of Scientific Journals of Croatia lists some Catholic theologians who are writing about theology (spirituality) of work: Nikola Hohnjec (1988), Stjepan Balaban (2005, 2006), Nela Gašpar (2006), Krešo Šimić (2006), Jure Zečević (2007).

Protestant position at every major point.”⁸² As Lee Hardy wrote: “In sum, we are witnessing a remarkable ecumenical convergence in the practical theology of work. That theology, both Protestant and Catholic, gives to human work a central role in the understanding of human life in the relation both to God and the world.”⁸³

Unfortunately, many of those works are not read by ordinary people in Croatia. In conversations with my friends, engaged Roman Catholic believers, it appears that few of them have ever read any encyclicals and we already mentioned that, in the past, “they were explicitly discouraged from reading the Bible.”⁸⁴

Evangelical-Protestant Perspective on Theology of Work

There are a growing number of books in the category of marketplace theology and theology of work from an Evangelical-Protestant perspective.⁸⁵ We will mention

⁸² Hardy, *Fabric of This World*, 68.

⁸³ Hardy, *Fabric of This World*, 76.

⁸⁴ Harrison and Huntington, *Culture Matters*, 12.

⁸⁵ To name a few: Steven Garber, *Visions of Vocation: Common Grace for the Common Good* (Downers Grove, IL: IVP, 2014). Emilie Griffin, *The Reflective Executive: A Spirituality of Business and Enterprise* (New York, NY: Crossroad, 1993). David H. Jensen, *Responsive Labor: a Theology of Work* (Louisville, KY: WJKP, 2006). Laura L. Nash, *Believers in Business: Resolving the Tension between Christian Faith, Business Ethics, Competition and Our Definitions of Success* (Nashville, TN: Nelson, 1994). Doug Spada and Dave Scott, *Monday Morning Atheist: Why we Switch God Off at Work and How You Fix It* (Alpharetta, GA: Work Life Press, 2012). Heinz Suter and Dr. Marco Gmur, *Business Power for God's Purpose: Partnership with the Unreached* (Greng, Switzerland: Verlag fur kulturbezogenen Gemeindebau, 1997). David VanDrunen, *Living in God's Two Kingdoms: A Biblical Vision for Christianity and Culture* (Wheaton, IL: Crossway, 2010). Jeff Van Duzer, *Why Business Matters to God: And What Still Needs to Be Fixed* (Downers Grove, IL: IVP, 2010). Ben III. Witherington, *Work: A Kingdom Perspective on Labor* (Grand Rapids, MI: Eerdmans, 2011). Kenman L. Wong and Scott B. Rae, *Business for the Common Good: A Christian Vision for the Marketplace* (Downers Grove, IL: IVP, 2011).

only a selected few that helped me better understand the issues and influenced this thesis.

Hardy, Lee. *The Fabric of this World: Inquiries into Calling, Career Choice, and the Design of Human Work*. Grand Rapids, MI: Eerdmans, 1990.

This book, with its interdisciplinary approach, describes a broader historical, Western attitude toward work. It gives a useful perspective of the meaning of work in human life and historical background of the concept of vocation, work and calling.

Miller, David W. *God at Work: the History and Promise for the Faith at Work Movement*. Oxford, UK: Oxford University Press, 2007.

David W. Miller's book is a significant contribution and description of the growing role of religion in business and spirituality at work. It provides a historically accurate perspective and promise of the Faith at Work (FAW) movement. Particularly helpful is his Integration Box: The Four E's: Ethics, Experience, Evangelism (Expression) and Enrichment. The Four E's: Evangelism – some people and FAW groups are focused and interested in evangelism as their main goal in the work. Ethics – for some participants and marketplace groups, business ethics is the focus, mostly personal ethics, character development, honesty. Those groups “teach that personal ethical behavior must be congruent with public business behavior.”⁸⁶ Experience – the least developed category in which work is good in itself and has intrinsic value besides

⁸⁶ David W. Miller, *God at Work: the History and Promise for the Faith at Work Movement* (Oxford, UK: Oxford University Press, 2007), 131.

instrumental. Enrichment - includes some New Age type of spirituality. It was helpful for this work to analyze the place of our Partner Business Association using Miller's Integration Box.

Volf, Miroslav. *Work in the Spirit: Toward a Theology of Work*. Eugene, OR: Wipf and Stock, 1991.

In his book, Miroslav Volf, professor of theology at Yale University, develops a new approach to theology of work – pneumatological and eschatological. He questions the classic Protestant understanding of work as vocation. This book and Volf's previous book⁸⁷ about theology of work planted first seeds for this thesis in the past.

Cosden, Darrell. *A Theology of Work: Work and the New Creation*. Eugene, OR: Wipf and Stock, 2004.

Darrell Cosden in his dissertation, *A Theology of Work*,⁸⁸ in some sense developed the work that Miroslav Volf started as well as using the work of Jurgen Moltman, who was Miroslav's mentor in Tübingen. Cosden, in a large part of his book, develops the ontological aspects of work. „The ontology of work suggests that work, in its essence, is more than the sum total of its instrumental and relational parts.“⁸⁹ This is

⁸⁷ Miroslav Volf, *Budućnost rada – rad budućnosti: pojam rada u Karla Marxa i njegovo teološko vrednovanje* (Zagreb, Croatia: Hrvatsko filozofsko društvo, 1991). This PhD dissertation has a great significance for me. I came across his book in the 90s when finishing my undergraduate study of economics. At this time my understanding of theology of work was very limited, and it was hard to understand many of his theological points and thoughts in his dialogue with Marx. But it was a great introduction to the field.

⁸⁸ Darrell Cosden, *A Theology of Work: Work and the New Creation* (Eugene, OR: Wipf and Stock, 2004).

⁸⁹ Cosden, *Theology of Work*, 184.

a significant contribution to the theology of work and I will develop some of Cosden's thoughts in the following chapters.

Sherman, Amy L. *Kingdom Calling: Vocational Stewardship for the Common Good*. Downers Grove, IL: IVP, 2011.

Sherman starts her introduction with a story from a book that made her cry. It was the book, *Faith in the Halls of Power*⁹⁰ by Michael Lindsay. Interviewing some 360 Evangelicals who achieved a significant success and position in various fields, Lindsay concludes that their lifestyles did not differ from their secular peers. "On the whole, though, Lindsay's careful research showed that the vast majority of evangelicals perched atop their career ladders in various social sectors displayed a profoundly anemic vision for what they could accomplish for the kingdom of God. And that made me cry,"⁹¹ writes Sherman. Sherman helps churches develop "a more robust, comprehensive view of what they should be aiming at missionally." Most churches encourage their members to serve God with their "time, talent and treasure." From her experience, Sherman writes, "Nonetheless, very few congregations-even those sold on the *missio Dei* - are actually facilitating 'serving God with your talent' in an intentional, sustained, practical and strategic way that pays attention to members' vocational gifts, passions and power."⁹² The book is primarily for pastors and ministry leaders, especially leaders of

⁹⁰ Michael D. Lindsay, *Faith in the Halls of Power* (Oxford, UK: Oxford University Press, 2007).

⁹¹ Amy L. Sherman, *Kingdom Calling: Vocational Stewardship for the Common Good* (Downers Grove, IL: IVP, 2011), 16.

⁹² Sherman, *Kingdom Calling*, 20.

missional churches. Sherman puts in the center of her work vocational stewardship and provides a concise biblical theology of work as the foundation and practical how-to guidance for church leaders. "By vocational stewardship, I mean the intentional and strategic deployment of our vocational power-knowledge, platform, networks, position, influence, skills and reputation-to advance foretastes of God's kingdom."⁹³ Sherman's view is holistic and missional and goes beyond the usual discussion of faith and work dichotomy but brings the whole city into the picture and dialogue.

Welchel, Hugh. *How Then Should We Work? Rediscovering the Biblical Doctrine of Work*. Bloomington, IN: WestBow, 2012.

We agree with Welchel's vision about the impact that rediscovering the Biblical doctrine of work can have: "By rediscovering the Biblical doctrine of work, Christians can radically impact our culture making a positive, sustainable difference in our communities, our cities, our country and our world for the glory of God and His Kingdom."⁹⁴ One of the ways in which Welchel's book influenced this thesis is the focus on the Four-Chapter Gospel, instead of only Two-Chapter Gospel (sin-salvation). I will expand on this idea in chapter three.

⁹³ Sherman, *Kingdom Calling*, 20.

⁹⁴ Hugh Welchel, *How then Should We Work? Rediscovering the Biblical Doctrine of Work* (Bloomington, IN: WestBow, 2012), xxiv.

Greene, Mark. *Thank God It's Monday: Ministry in the Workplace*. Bletchley, UK: Scripture Union, 2009.

This is one of the first popularly written books by a practitioner working in advertising that I have read in this category. Greene's book helped me see the importance of connecting our faith and our work from a practitioner's perspective, which brought this important topic into the trenches of everyday work. We will develop in later chapters some thoughts from his new book, *Fruitfulness on the Frontline*.⁹⁵ Mark Greene leads London Institute for Contemporary Christianity which is devoted to helping people integrate their faith in the everyday work and life.

Beckett, John D. *Loving Monday: Succeeding in Business without Selling Your Soul*. Downers Grove, IL: IVP, 2006.

Beckett is another practitioner who wrote from his experience as an entrepreneur, who integrated his faith and his work. His description about the influence of Greek philosophy on the dualistic thinking today was very helpful. This is the first book in this category that was translated into the Croatian language (partner). We are mentioning those two books (Greene and Beckett) because, in Croatia, there are not many examples of Kingdom-minded professionals or companies who would serve as role models or practical books. Heavy theological books would not help much in our context and especially in today's culture that is becoming more visual and not reading culture.

⁹⁵ Mark Greene, *Fruitfulness on the Frontline: Making a Difference Where You Are* (Nottingham, UK: IVP, 2014).

Two authors who made a significant contribution to the field of marketplace theology are R. Paul Stevens and Robert Banks. They co-edited the book. *The Complete Book of Everyday Christianity*,⁹⁶ with over one hundred contributing authors and themes from the letter A (Abortion, Abuse, Art, etc) to the letter Z (Zoning). Authors tried to connect their faith with every part of their everyday life. R. Paul Stevens' paper was mentioned in the beginning of this chapter. Some of his other works are: *Doing God's Business: Meaning and Motivation for the Marketplace*⁹⁷, and *Work Matters: Lessons from Scripture*.⁹⁸ Robert Banks wrote *Redeeming the Routines – Bringing Theology to Life*.⁹⁹ We will interact and quote their works throughout this thesis.

Wright, N.T. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. New York, NY: Harper One, 2008.

N.T. Wright, one of the leading New Testament scholars and theologians today, helped me to see more clearly the connection between our eschatology and our (business) ethics, and how this influences our work.

⁹⁶ Robert Banks and R. Paul Stevens, eds., *The Complete Book of Everyday Christianity: An A-to-Z Guide to Following Christ in Every Aspect of Life* (Downers Grove, IL: IVP, 1997).

⁹⁷ R. Paul Stevens, *Doing God's Business: Meaning and Motivation for the Marketplace* (Grand Rapids, MI: Eerdmans, 2006).

⁹⁸ R. Paul Stevens, *Work Matters: Lessons from Scripture* (Grand Rapids, MI: Eerdmans, 2012).

⁹⁹ Robert Banks, *Redeeming the Routines: Bringing Theology to Life* (Grand Rapids, MI: Baker, 1993).

Summary

We have studied a broad collection of literature in the field of theology of work from both the Catholic and Protestant traditions. All of this would be helpful, but very little is accessible to the average Croatian because of translation, attainability or understanding.

The Role of Leadership in Creating Cultural Change

We have established the importance of culture in understanding the issues in Croatia. We have established the importance of theology of work. But to create change in Croatia, we will need leadership to go from an understanding of the problem to a way to make change. Inefficient leadership is often mentioned in media, conversations, interviews and surveys and was attributed among the main causes of problems in Croatia. It is important to mention that leadership as a topic is a very new subject in Croatia and only a few universities and colleges offer such a class, mostly as an elective class with not many books written or translated in that field.

There are many definitions of leadership. Peter G. Northouse (Western Michigan University), pioneer in the field of leadership studies and author of the bestseller *Leadership: Theory and Practice* defines leadership: "Leadership is process whereby an individual influences a group of individuals to achieve a common goal."¹⁰⁰ Stephen M.R.

¹⁰⁰ Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles, CA: SAGE, 2010), 3.

Covey: “Leadership is getting results in a way that inspires trust.”¹⁰¹ James Kouzes and Barry Posner: “Leadership is a relationship.”¹⁰² Joanne B. Ciulla (Coston Family Chair in Leadership and Ethics at the Jepson School of Leadership Studies at the University of Richmond) writes that “the ultimate question in leadership studies is not ‘What is the definition of leadership?’ The ultimate point of studying leadership is ‘What is *good* leadership?’ The use of the word *good* here had two senses; morally good and technically good or effective.”¹⁰³ Here we briefly review some ideas from the selected leadership literature that we will draw on in our research in chapter four.

Kouzes, James and Barry Posner. *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*. San Francisco, CA: Jossey-Bass, 2012.

We tried to replicate the original research done by James Kouzes and Barry Posner described in their national bestseller in its fifth edition, still relevant after 25 years. The results will be described in the fourth chapter. According to Kouzes and Posner, credibility is the foundation of leadership.¹⁰⁴ What does credibility mean practically for a leader? “The consistent living out of values is the way leaders demonstrate their honesty and trustworthiness. It’s what gives them the moral

¹⁰¹ Stephen M. R. Covey with Rebecca R. Merrill, *The Speed of Trust: The One Thing that Changes Everything* (New York, NY: Free Press, 2006), 40.

¹⁰² James Kouze and Barry Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* (San Francisco, CA: Jossey-Bass, 2012), 30.

¹⁰³ Joanne B. Ciulla ed., *Ethics, the Heart of Leadership*, 2nd ed. (Westport, CT: Praeger, 2004), 13.

¹⁰⁴ Kouzes and Posner, *Leadership Challenge*, 37.

authority to lead.”¹⁰⁵ This is one of the major problems in Croatia: that we have so few leaders with moral authority to lead.

DePree, Max. *Leadership is an Art*. New York, NY: Dell Publishing, 1989.

Understand that what we believe precedes policy and practice. Here I am talking about both our corporate and personal value systems. It seems to me that our value system and world view should be as closely integrated into our work lives as they are integrated into our lives with our families, our churches, and our other activities and groups.¹⁰⁶

The above quote supports the main thesis of this work. Here is wisdom from a practitioner, who led Herman Miller, one of the most-admired companies in the United States, who integrated his values into his work. We need more good examples and role models of companies and leaders like Herman Miller and Max De Pree in the Croatian marketplace.

Collins, Jim. *Good to Great: Why Some Companies Make the Leap and Others Don't*. London, UK: Random House, 2001; Collins, James C. and Jerry I. Porras. *Built to Last: Successful Habits of Visionary Companies*. New York, NY: HarperBusiness, 1997.

Both books are translated into the Croatian language. The importance of having a 'Core Ideology' in building visionary companies became obvious from their research in *Built to Last*. Cult-like cultures is another theme that confirms the importance of culture on the organizational level. I use their book in my graduate class in *Business Ethics*.

¹⁰⁵ Kouzes and Posner, *Leadership Challenge*, 40.

¹⁰⁶ Max DePree, *Leadership is an Art* (New York, NY: Dell Publishing, 1989), 26.

Discussion with students and their book reviews showed how well this book has been received and what impact it has on some students in Croatia. Jim Collins' description of the “Level 5 Leaders” (humility and strong determination) made its way into the leadership language. We showed Jim Collins' talks at the Global Leadership Summit in Croatia in 2012, 2013 and 2015 and it is translated and available on USB/DVD's. This is an additional small contribution of promoting some ideas from Collins's research and making it available to the broader audience in Croatia.

Maxwell, John C. *Razvijanje vođe u vama*. Varaždin, Croatia: Katarina Zrinski, 2000.

John Maxwell is probably one of the most known, popular leadership writers. His book is translated into the Croatian language. I use his book in my *Leadership* class and in seminars and lectures with positive feedback from students and leaders. Maxwell's book defines leadership as influence, the key of leadership is priorities, the most important element of leadership is integrity, the final test of leadership is positive change, the best way for success in leadership is the ability to solve problems, an important quality of leadership is attitude, the most important element in leadership are people, an indispensable characteristic for leadership is vision, self-discipline is a crucial ingredient of leadership, and the most important lesson of leadership is developing your team members. The book is practical and pragmatic, with good, inspiring stories and practical examples, making it very helpful for those who have not read many leadership books. Maxwell is connected with this work because he is the founder of EQUIP Leadership training project that will be described in chapter four.

Patrick Lencioni and David W. Gill are two authors who both worked as consultants in different US companies and both focus on the ethical health of organizational culture. Their teaching and writing, each in its specific field, inspired me to think how to build an ethically healthy (organizational) culture in Croatia.

Lencioni, Patrick. *The Advantage: Why Organizational Health Trumps Everything Else in Business*. San Francisco, CA: Jossey-Bass, 2012.

Lencioni writes about the importance of organizational health and culture. What does he mean by the term organizational health? Four simple steps are described:¹⁰⁷

1. Build a cohesive leadership team,
2. Create clarity,
3. Over-communicate clarity,
4. Reinforce clarity.

The reason we are including Lencioni's book is twofold. First, we look at it because this book motivated me to think about the importance of a healthy ethical culture so needed in any company and organization, especially in Croatia. And second, because Patrick Lencioni was a main speaker at three of our Global Leadership Summits in Croatia. In one of them, he talked about the topic of this book. His books are not translated into the Croatian language, but his (translated) talks from the GLS are available to people.

¹⁰⁷ Patrick Lencioni, *The Advantage: Why Organizational Health Trumps Everything Else in Business* (San Francisco, CA: Jossey-Bass, 2012).

Gill, David W. *It's About Excellence: Building Ethically Healthy Organizations*. Provo, UT: Executive Excellence Publishing, 2008.

Dr. Gill's book is a practical manual of how to implement business ethics in an organization. Gill writes from practical experience, using his consulting ethics work in the company, Harris and Associates, and others. Gill's ethical framework is based on his many years of studying, teaching and consulting in the field of business ethics, and it has a strong ethical theory as its foundation. On the other hand, it provides practical and, in praxis, tested tools and advice how to implement business ethics in a company. Dr. Gill's focus on "mission control ethics" instead of "damage control ethics" is a significant contribution to the field of business ethics and culture. He writes,

Any ethics that is authentic and worthwhile here is the classic kind, the kind that is about excellence. It is a „mission control“ ethics. It's all about mission-driven, vision- pursuing organizations with value-embedded cultures and principle-guided practices. When we got on with this re-development process, we soon discover that is not some zany, soft, philosophical idealism – it is a coherent, common-sense, tough-minded, practical way of building profitable, sustainable business of which we can be proud.¹⁰⁸

Realizing the importance of leadership, Gill writes: "None of the ethics and excellence we have been describing in this book will happen by itself. It takes leadership."¹⁰⁹ This book inspired and challenged my thinking about how to build an ethically healthy organization and company in Croatia.

¹⁰⁸ David W. Gill, *It's About Excellence: Building Ethically Healthy Organizations* (Provo, UT: Executive Excellence Publishing, 2008), 181.

¹⁰⁹ Gill, *It's About Excellence*, 162.

Conclusion

As we saw in previously mentioned works, even great advice and theory that works in a very individualistic country and culture like US must be critically evaluated and contextualized for a different culture and context. We started with some of the contextualizing questions: What are the cultural factors that influence how people view work and leadership? What local cultural factors and global powers influence our understanding of and practice of engagement in the marketplace in Croatia? It is hard to describe the entire complex historical heritage that marked Croatia's culture but understanding it should guide our contextualization. We saw how religion had an enduring impact throughout the history on the culture in Croatia. Besides religion, Croatia was impacted by communism that left its own imprint on value system today. And although religion was and still is an enduring part of the ethical values in Croatia, we argue that a rightly understood and clearly communicated integration of biblical faith and work can contribute to the solution of problems in Croatia and is a missing element in this discussion. In the next chapter we will look at the biblical foundation for the theology of work.

CHAPTER THREE

BIBLICAL FRAMEWORK AND INTEGRATED VIEW OF WORK

The message of the Bible can be understood only as it is perceived from a specific cultural standpoint. God's Word is always incarnated, and different parts of the church may incarnate it differently. In other words, the content of the gospel cannot be separated from its cultural form.

—Bernard T. Adeney, *Strange Virtue*

We ended the last chapter with the assumption that a rightly understood and clearly communicated integration of biblical faith and work can contribute to the solution of problems in Croatia. The problematic words in our assumption are “rightly understood” and “clearly communicated.” One of the reasons these are problems is that it is hard to talk about the Bible as the foundation for a theology of work when so few people read and understand the Bible. Personally, I can attest that growing up and going regularly to the church, I never read the Bible. In conversation with many friends, this is still the case. Scripture was not regarded as something practical for everyday life and work, but more as a religious book that is used on Sunday in church. Although there are many areas of theology where it would be arrogant to presume to have the right understanding, there are equally as many that we can understand rightly. In this chapter we will try to show that the whole Bible has a great deal to say about the importance of honest, good work. A broad survey of this could be found in the *Theology of Work*¹

¹ “The Theology of Work (TOW) Project exists to help people explore what the Bible and the Christian faith can contribute to ordinary work. The Christian scriptures have much to say about work, although we

commentaries that exist to help people explore what the Bible can contribute to ordinary work. “The Bible is an album of casual photographs of laborers....A book by workers, about workers, for workers – that is the Bible.”² The biblical drama with four acts is often reduced to only two acts or chapters – sin and salvation. Such a “two-chapter-story” framework is only a partial biblical story and misses the foundation for a theology of work. It is important that we start and understand the beginning of the story, the first act of the four act play of God: Creation, Fall, Redemption, Restoration (Re-creation). This framework serves as a lens through which we can better understand the whole biblical story. We find so much about work in the first pages of the Creation story. Let us start with the first chapter: Creation.

Creation

The story should start from the beginning with Creation, with Genesis. “In the beginning, God created the heavens and the earth.”³ Not only does Genesis give us the answer to the fundamental question, “Where did we come from?” but Genesis tells us that there is a God who creates - the God who works. Our God is not a passive, static God, but the God who works. This is not the case in many other religions, particularly in

may not be aware of it. The Theology of Work Project is an independent, international organization dedicated to researching, writing, and distributing materials with a biblical perspective on non-church workplaces. Wherever possible, we collaborate with other faith-and-work organizations, churches, universities and seminaries to help equip workplace Christians for meaningful and fruitful work of every kind.” Accessed January 19, 2016, <https://www.theologyofwork.org/about/>.

² Paul Minear, *Work and Vocation in Scripture* quoted in R. Paul Stevens, *Work Matters: Lessons from Scripture* (Grand Rapids, MI: Eerdmans, 2012), 9.

³ Genesis 1:1.

the case of the Greek pantheon or Greek philosophy where gods and philosophers were not working, only slaves served and manually worked. We see on the first page of Genesis that people are created in God's image. Theologians were debating throughout history what it means to be created in God's image:

Let us make man in our image, after our likeness And let them have dominion over the fish of the sea and over the birds of the heavens and over livestock and over all the earth and over creeping thing that creeps on the earth." So God created man in his own image, on the image of God he created him; male and female he created them. And God blessed them. And God said to them, „Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."⁴

One of the characteristic of this image is the capacity to communicate and create, being creative, to rule, to be a steward or manager of the created world and to work. Even those attributes point to the work and partnership between God the Creator and created humans, confirming the fact that humans are created to work. In their daily work humans are co-workers, partners with God. There is a unity of opinion in Protestant and Catholic theology about this aspect and meaning of human work. Miroslav Volf, in his dissertation where he theologically evaluates Karl Marx's understanding of work, reflects on the "Cooperator Dei"⁵ concept seen in Genesis 2:5, "When no bush of the field was yet in the land and no small plant of the field had yet sprung up-for the Lord God had not caused it to rain on the land, and there was no man to work the ground." In Hebrew there is a wordplay going on in those sentences. The

⁴ Genesis 1:26-28.

⁵ Miroslav Volf. *Budućnost rada – rad budućnosti: pojam rada u Karla Marxa i njegovo teološko vrednovanje* (Zagreb, Croatia: Hrvatsko filozofsko društvo, 1991), 105-106.

word for ground/land is (*adama*) that sounds like the word for man (*Adam*). Literally it reads, “There was no *Adam* for the *adama*.”⁶ We can see that humans are depending on God for the rain (and the Creation) in their work. But at the same time, we see the reason “Lord God had not caused to rain” is because there “was no man to work the ground.” As if God made himself “dependent” on humans for working the ground!? In another words, God uses human work to continue developing His creation. Creativity is another part of the image of God, a unique attribute given to mankind. “To be made in the image of God means that we are created like God as relational beings and that we are made like God in that we work.”⁷

For all those who call themselves Christ followers and believers, this understanding of the God who works and the partnership and role given to mankind to continue God's work on the earth should give a new meaning and inspiration to our daily work. Darrell Cosden talks about the “ontology of work:”

The person is a worker, not as an accident of nature but because God first is a worker and persons are created in his image. Humanity's work, is not identical to God's but is specific to our created existence. Thus, to best understand humanity's work it is essential to look specifically at theological anthropology and not just to God's work. In summary, it is this ontological dimension of work along with its instrumental and relational functions that ultimately gives work its definition and meaningful role in human life.⁸

⁶ I owe this understanding to John Dyer and his book *From the Garden to the City*. John Dyer, *From the Garden to the City: The Redeeming and Corrupting Power of Technology* (Grand Rapids, MI: Kregel, 2011), 46.

⁷ Stevens, *Work Matters*, 17.

⁸ Darrell Cosden, *A Theology of Work* (Eugene: Wipf & Stock, 2004), 17.

Cultural Mandate

The word “cultivate” or “till” has the same root as the word “culture” and “cult.” We saw that the word culture comes from latin *colo*, to till the earth, to serve, to worship. Man is created to work, to fill and subdue, keep, protect the earth. To cultivate the soil (using his hands, and feet, developing technology, work) and cultivate the soul (using his mind and heart, giving and creating new names, to think, observe, worship).

Another privilege and “work” given to humans was to name the animals. Usually, explorers who first discovered new mountains or rivers or new chemical elements had this honor to name it after them as parents have this honor to name their children. This right is given to Adam by God, almost as the finishing touch of God's creation given to mankind to complete the creation. We can see another important element here, namely the first tool used by mankind to cultivate the Garden – language. “Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.”⁹ Adam uses language to give different names to animals. Embedded in our language is our identity and our values.

The fact that Adam and Eve are put in the Garden, not a jungle or meadow, is another illustration of the need to cultivate, care for it, to develop. Work has productive and protective aspects: it is created before the Fall and our work is not only part of the “cultural mandate,” to take care of the earth, but part of the “covenant mandate,” to

⁹ Genesis 1:31.

belong and honor God. Work is not created and invented by man, culture is. “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”¹⁰

The first phrase, “be fruitful and multiply,” means to develop the social world: build families, churches, schools, cities, governments, laws. The second phrase, “subdue the earth,” means to harness the natural world: plant crops, build bridges, design computers, and compose music. This passage is sometimes called the Cultural mandate because it tells us that our original purpose was to create cultures, build civilizations – nothing less.¹¹

In the words of Vishal Mangalwady, “God speaks and creates the universe. Man speaks and creates culture that shapes the universe.”¹² From the beginning, man was created to work and be a culture maker. This gives our work a deeper meaning, value and purpose. The material world matters to God, He created it and it was good, beautiful. We are given the task and authority (dominion not domination) to be stewards, managers, trustees of His creation. But it was “not good that the man should be alone; I will make him a helper fit for him.”¹³ We see that the family was created from the beginning, that we are relational in community as we read that God was in community

¹⁰ Genesis 1:28.

¹¹ Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL: Crossway, 2005), 47.

¹² Darrow L. Miller with Marit Newton, *LifeWork: A Biblical Theology for What you do Every Day* (Seattle, WA: YWAM, 2009), 92.

¹³ Genesis 2:18.

“Let us make man in our image, after our likeness.”¹⁴ Family is a natural setting where our first work habits are developed.

We find on the first pages of Genesis that after God made all the Creation he rested. There is a limitation to our work—a rest is important to remember, especially in the workaholic times like this where work easily can become all that is. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all of his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.”¹⁵

It is important that we start and understand the beginning of the story, the first act of the four-act play of God. This framework, Creation, Fall, Redemption, Restoration (Re-creation), serves as a lens through which we can better understand the whole Biblical story. We find so much about work in the first pages of the Creation story and if we start from the Fall, we would get the impression that work is cursed as, unfortunately, many people think. It might be worth mentioning the last part of the story, Re-creation, Restoration, here as well. Our eschatology determines our (business) ethics. If we look at the work through the lens of the 'new creation' it gives us an eternal view and deepens our understanding of work even more:

This is not to say that these theologians have ignored protology or its importance in understanding work. Rather, their eschatologically orientation means that from protology, work is perceived as teleologically directed and oriented forward

¹⁴ Genesis 1:26.

¹⁵ Genesis 1:23.

toward the future new creation rather than backward toward their restoration of the initial creation. It would not be inappropriate to claim therefore, that with this “new creation” orientation, work becomes a type of eschatological mandate rather than simply a creation mandate. Herein lies a significant shift in ethics.¹⁶

Or putting it in a more practical picture, we start with the picture of a party – “it seems that the whole Biblical revelation points to this: God's first thought was the marriage supper of the Lamb, the final rendezvous of God, creation, and humankind. And to get there, he made the world, made God-imaging humankind, and even sent his Son to redeem everything.”¹⁷ Wouldn't the work of a builder and architect start in a similar way with the imagination, vision of the finished house before anything is done on the ground. But before we jump to the end of the story we failed. We can find the first two parts of the story (Creation and Fall) explained in the first three chapters of the Scriptures. Most of the rest of the Scripture talks about the work done in a fallen world with the signs of redemption announcing and pointing to the coming of the Redeemer, Messiah – Jesus from Nazareth.

Fall, Rebellion

The first pages of Creation show us that people were created with a free will; they had a choice and could make free decisions. Man was created with a free will and had a choice and he decided to rebel against his Creator. The Fall changed everything. Sin and death entered the story. Sin affected the relationship with God, with each other,

¹⁶ Cosden, *Theology of Work*, 46.

¹⁷ Stevens, *Work Matters*, 5.

with nature and work. Chapter three of Genesis describes the Fall. We see in the first pages the difference and consequences which the fall and sin brought to the Creation: shame, blame and nakedness. The first reaction of Adam and Eve, after their eyes were opened to see for the first time that they are naked, was to sew fig leaves “and made themselves loincloths.”¹⁸ The first reaction to cover our nakedness was to “make” (create) something – so the clothing fashion started early. John Dyer makes an interesting observation, “Even in their new sinful state, they didn't lose their status as God's image-bearers, and it is almost as if they couldn't help but start creating.”¹⁹ Here the first clothing represents not only physical protection from the nature but a way to hide their nakedness, their sinfulness from God. We read that after the Fall, Adam names his wife Eve: “The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and his wife garments of skins and clothed them.”²⁰ And we see another act of God's provision making them garments of skin. Is this the “first free technology upgrade”²¹ and/or foreshadowing that „without shedding of blood there is no forgiveness of sin.”²² In any case, it shows God's grace, who even after the fall and rebellion, takes care of humankind and even makes clothing, pointing, together with the words spoken to the serpent, “I will put enmity between you

¹⁸ Genesis 3:7.

¹⁹ John Dyer, *From the Garden to the City: The Redeeming and Corrupting Power of Technology* (Grand Rapids, MI: Kregel, 2011), 70.

²⁰ Genesis 3:20-21.

²¹ Dyer, *From the Garden*, 72.

²² Hebrews 9:22.

and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”²³ – to the coming Redeemer and Savior Jesus. And in our technological age, it is a good reminder that technology is not our savior – we saw this tendency from the beginning with making the loincloths from the fig leaves.

Signs and Symbols, Pointers to the Redemption

Adam and Eve's direct communication and relationship with God was affected and destroyed through sin. From now on God communicates with people through something (dreams, rituals, books, sacrifices, signs) or someone else as a mediator (angels, prophets, priests). Work was affected through sin and the fall. And we read that the ground was cursed, not work. And to Adam he said,

Because you have eaten of the tree of which I commanded you, “You shall not eat of it,” cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.²⁴

From Adam to Cain and the murder of his brother, we see the trajectory of human development; it is harder and harder for Cain to “cultivate the ground.” But God still protects Cain by making a sign to his forehead. From Cain, who builds the first city,²⁵

²³ Genesis 3:15.

²⁴ Genesis 3:17-19.

²⁵ Genesis 4.

to the building of tower of Babel,²⁶ cities were often the idols, symbol of evil almost, as an opposite to the Garden of Eden, disconnected from creation and God. Between those two cities we see the first murder (Cain kills his brother Abel). On the other hand, Seth had a son, Enosh, and during this time “people began to call upon the name of the Lord.” The fifth chapter of Genesis ends with the announcement of Lamech naming his son Noah, saying “Out of the ground that the Lord has cursed this one shall bring us relief from our work and from the painful toil of our hands.”²⁷ Thus we reach the well known story about the flood and Noah.

Noah's Ark

The story of Noah tells us that God saves humanity through Noah and the ark.

God gives Noah precise instructions and measurements of the ark:

I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and is height 30 cubits.²⁸

Noah builds the ark by the blueprint of God and saves humanity. He creates, works on it, uses the wood as instructed to create the tool, technology for salvation. “Noah made all that God commanded.”²⁹ We can see in his example a symbol and a sign of another

²⁶ Genesis 10.

²⁷ Genesis 5:29.

²⁸ Genesis 6:3-5.

²⁹ Genesis 6:22.

wooden tool that will be used for salvation – the cross. God makes a new covenant with

Noah:

And God blessed Noah and his sons and said to them, 'Be fruitful and multiply and fill the earth....Then God said to Noah and to his sons with him, "Behold, I establish my covenant with you and your offspring after you, and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth."³⁰

But sin stayed in the world and we soon see the building of another city – a city with a tower.

The Tower of Babel

The whole earth had one language. With one language, they could communicate and make bricks, and build a tower. "And the Lord said, 'Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another's speech."³¹ God confuses communication with different languages and disperses people to fill the earth. Language is not only a means of communicating, but carries in itself values, meaning and identity. Fundamental to every culture is its language. Wittgenstein said that "language is not merely a vehicle of thought but also the driver,"³² referring to

³⁰ Genesis 9:1, 8-10.

³¹ Genesis 11:6-7.

³² Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York, NY: Vintage, 1993), 14.

our most fundamental technology – language. And as media ecologist Neil Postman writes “New technologies alter the structure of our interests: the things we think *about*. They alter the character of our symbols: the things we think *with*. And they alter the nature of community: the arena in which thoughts develop.”³³ The story of Babel illustrates this cultural change impacted by the change of technology, namely the introduction (confusion) of different languages. Later the example of the written law, the Ten Commandments, will illustrate the point further.

Abraham Father of a Nation

From chapter 12 of Genesis, we can see that the Old Testament is zoomed in to follow one family, Abram's family, through which all other families will be blessed – the family of Jesus:

Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”³⁴

We find throughout the Old Testament many workers. One whose work is described in detail is Jacob, called the first worker.³⁵ We find Jacob serving, almost as a slave, for his two wives, Leah and Rachel, fourteen years. But we read that even such a

³³ Postman, *Technopoly*, 20.

³⁴ Genesis 12:1-3.

³⁵ Stevens, *Work Matters*, 27.

work, can be done out of love: “So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.”³⁶ Love transforms all kind of work. His work and breeding plan is described in details in Genesis 29-32. With his twelve sons, Jacob, later renamed Israel, is the father of the twelve tribes of Israel. “And God said to him, 'I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.’”³⁷ As we read, we see that the family had a lot of deception, as Jacob, in a sense “tricks” Laban with the breeding. He is tricked later with Joseph's robe. Wasn't his own father, Isaac, tricked with another robe – the clothes of Esau and goatskins, to bless Jacob instead of Esau?

Joseph the Accidental Executive

The favorite son, Joseph, is sold into slavery in Egypt. We can follow Joseph's rise from slavery to prison and from prison to the palace – becoming the second in command in Egypt. Joseph's work and position would be like a prime minister of a powerful country today, or as a CEO of a multinational company. In his great book, *The Accidental Executive: Lessons On Business, Faith, and Calling From the Life of Joseph*,³⁸

³⁶ Genesis 29:20.

³⁷ Genesis 35:11-12.

³⁸ Albert M. Erisman, *The Accidental Executive: Lessons on Business, Faith, and Calling from the Life of Joseph* (Peabody, MA: Hendrickson, 2015).

Dr. Erisman portrayed the life of Joseph in a unique, fresh way. He looked at Joseph's life with the analytical eye of an experienced businessman who lived most of his life in a challenging, marketplace world. He tells us what we can learn today from Joseph's life being at the bottom of the organization, sold as a slave, put into prison and then later being at the top, in Pharaoh's palace. All of these circumstances brought different temptations. But, sex, power and money have not changed as temptations over the centuries and we can learn a lot for our work today from Joseph and other biblical characters. Dr. Erisman, who conducted hundreds of interviews with different marketplace leaders, imagines what kind of questions he would ask Joseph if he had the chance. He shows how the life of Joseph, a biblical character who lived long ago, can illuminate us today and give us practical insights for today's business. "Whatever our own circumstance, at the top of an organization or at the bottom, the career of Joseph provides a helpful perspective for responding to our vocational call. While he wasn't perfect, he kept his connection with God, worked hard and honorably, regardless of his position, and brought a sense of meaning and purpose to his work."³⁹ God's grand master plan and His provision for His people is fulfilled with a lot of twists and turns, first, in the story of Joseph, and then in the life of Moses, with a few hundred years between them.

³⁹ Erisman, *Accidental Executive*, 178.

Moses and the Ten Commandments

The story of Israel in Egypt and their freeing from slavery through Moses confirm the fulfillment of God's covenant and promise given to Abraham, Isaac and Jacob and their offspring. It also shows that God hears and cares for his people. "Then the Lord said, 'I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters.'"⁴⁰ What do we know about Moses? We know that he was an Israelite, saved as a baby from the water, raised like a prince by Pharaoh's daughter, attended the best schools in Egypt and was groomed for a leadership position in Egypt for the first forty years. We know that he murdered an Egyptian and ran for his life into the desert where he spent another forty years working as a shepherd. This Moses is called by God and sent back to Egypt to free God's people. This is an important story in Israel's history and the history of the world. I will concentrate on one particular story, receiving the Law, the Ten Commandments, as it has significance for this work.

The Law, the Ten Commandments, was written down. At this time in a predominantly oral culture (aprox. around 1444 B.C.) writing was a new concept of communication, a new technology. The tablets were written by God and given to Moses. "Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. The tablets were the work of God, and the writing was the

⁴⁰ Exodus 3:7.

writing of God, engraved on the tablet.”⁴¹ For the first time in an oral culture, knowledge, that was, until then, only stored in the human mind, was available outside and extended the mind of one person. It became available to all the people who could read, regardless of their age. This was a significant cultural change. Transition of leadership from Moses to Joshua is one good illustration of this change. Age was not the barrier anymore – anyone who could read could access knowledge. So the younger Joshua could lead after the old Moses because Moses wrote all the things he learned and experienced with God, including the requirements of the God-given law.

There are different interpretations of the meaning of the Ten Commandments. The first two commandments are very different and unique in comparison with other surrounding nations and cultures in the ancient time, and their similar ethical requirements. Regardless, if we read the prologue (I'm the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.) as the first commandment (as some interpreters do) ⁴² or if we first start with, You should have no other gods before me -- the first commandment is unique and exclusive and separated Israel from all the surrounding cultures with its direct focus on Yahweh, the only true God, the Creator who delivered them from Egypt. Israel was called to be a monotheistic culture. From this first commandment, rightly understood, putting God at the exclusive and central place, all the rest are following:

⁴¹ Exodus 32:15-16.

⁴² Dr. David Gill in his book *Doing Right* introduces and interacts with different scholars (Maillot, Lochman, Rabi Chouraqui, Feuer, Hertz, and others) who wrote about the Ten Commandments. David W. Gill, *Doing Right: Practicing Ethical Principles*. (Downers Grove, IL: IVP, 2004).

1. You should have no other gods before me.
2. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God.⁴³

The second commandment follows in the same personal way (first person), I the Lord your God am a jealous God. We saw in the previous chapters how many times the word make was used, but in the second commandment, God strictly forbids making any carved image. As Neil Postman said, "It is a strange injunction to include as part of an ethical system unless its author assumed a connection between forms of human communication and the quality of a culture."⁴⁴ In the second commandment, God is telling Israel, and us, that the images, tools, and forms matter to him. This reflection on the second commandment is important for the Croatian context because Croatia is predominantly a Roman Catholic culture. And, sadly enough, the Roman Catholic Church teaches (every child learns it from the earliest days in their religious education) the shorter version of the Ten Commandments without the second commandment (dividing the tenth commandment into two parts although both ninth and tenth commandments in this interpretation are about coveting).

The question that comes to mind is, "Can people, in their worship and prayers, with so many statues in churches, pictures, rosaries, images and forms, focus on God as the exclusive and only true center of our worship?" As Postman asks, "Is there an

⁴³ Exodus 20:3-4.

⁴⁴ Neil Postman, *Amusing Ourselves to Death: Public Discourse in the Age of Show Business* (New York, NY: Penguin, 1986), 9.

assumed 'connection between forms of human communication and the quality of a culture?'” Not understanding (or purposely ignoring it) the importance of the second commandment might have, and has, (negative) consequences for “the quality of a culture.” “Therefore, God decreed that the people of Israel were to approach him exclusively through the names, metaphors, and ideas found in the permanent, authoritative words of Scripture. The medium was the message.”⁴⁵ This topic is discussed in depth by many other authors like Neil Postman, David Gill and others, and is not the focus of this work. I wanted to point out the importance and significance of the written word (among others the written words of God on the tables given to Moses) at a historical time like Exodus.

The fourth commandment is more related to the Sabbath-work rhythm. It is, in a sense, a double commandment; on one hand, it said that we should work six days and, yet, we are commanded to keep the seventh day as a Sabbath. Man created in the image of God has the right to work – it is part of his image and we saw that we should think about work not only as instrumental and relational but ontological. We find two Sabbath commandments in Exodus 20:8-11 and Deuteronomy 5:12-15. One is rooted in the creation and the other in the exodus from Egypt. Sabbath gives boundaries to our work. It includes everyone. Even the animals are provided rest. Sabbath, in the creation story, is given and observed by God before the fall and God declared it holy. An interesting observation by Dr. David Gill is that Jesus is resurrected, not on the Sabbath,

⁴⁵ Dyer, *From the Garden*, 114.

the religious day (Saturday), but on the first working day of the regular week (then Sunday). Because of Jesus' resurrection on Sunday, Christians observe Sunday as the Lord's Day and think of it as the "new Sabbath." "The resurrected Jesus shows up in our work week - not just in our religious times and places."⁴⁶

Bezalel

The first person in the Old Testament of whom it is said, "He has filled him with the Holy Spirit of God," is Bezalel. For many people, this is a relatively unknown Old Testament character. The expectation would be that he must be a king or prophet or priest. But this is not the case. Bezalel comes in the story of Exodus 35 in the context of Israel's leaving the slavery in Egypt:

Then Moses said to the people of Israel, See, the Lord has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, to device artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. And he inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan. He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver – by any sort of workman or skilled designer.⁴⁷

What we can see in this text is that God called Bezalel by name. It is an encouragement to all of us that God calls people, not only to the "ministry" to be priests or prophets or missionaries, but calls us by name to be craftsmen and workers in everyday occupations.

⁴⁶ Gill, *Doing Right*, 150.

⁴⁷ Exodus 35:30-35.

We are all called by God for our work wherever he places us. God has filled Bezalel with the Spirit of God that included practical skill and craftsmanship – ability to do things – intelligence, knowledge – understanding how to do things, design things, develop concepts and inspired him to teach – empower and equip others. Here, spiritual gifts are given for practical work.

Covenant with Israel

God chose and called Israel to enter into the special relationship with him, a covenant relationship. Often a picture of marriage described this kind of close relationship. Israel was the chosen nation to represent, witness and show the one true God to the rest of the surrounding peoples. And this example was not only in the spiritual, religious matters and worship, but in a different behavior in their everyday work and life. This is our calling today. Both the wisdom and prophetic literature is calling us to live and treat our neighbors with shalom and justice. As the Lord is speaking through the prophet Isaiah, “Cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.”⁴⁸ And through the prophet Micah “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.”⁴⁹ The psalmist reminds the readers that he who “does not slander with his tongue and does

⁴⁸ Isaiah 1:17.

⁴⁹ Micah 6:8.

no evil to his neighbor...does not take bribes against the innocent...shall never be moved.”⁵⁰ Israel was supposed to be a living example of God's righteous principles which would benefit them and the peoples around them. But, the story of Israel, as well as showing us a corporate example, provides many individual examples as well. These are the characters that children learn about in their Bible stories but grownups often forget. The Old Testament presents a great variety of workers or “business people” if you prefer. We looked at Joseph and Moses, but there are so many more like Ruth and Boaz, Job, Daniel, Esther, Nehemiah and many more – all who show us by their life example the struggle to live and work by God's principles with excellence. Throughout the Old Testament, we see God at work, fulfilling his purpose and promise given to Abraham, Isaac and Jacob. History is going somewhere and God is in sovereign control. But still, the work is done in a fallen world, corrupted by sin, which brings us to next chapter of the biblical drama: Salvation.

Salvation/Redemption, Cross and Resurrection

The central event of History or “the Center,” as E. Stanley Jones would say, is, “The Word became Flesh.”⁵¹ “This verse (the Word became flesh) – is the Great Divide. In all other religions it is Word became word – a philosophy, a moralism, a system, a technique, but for all time and all people everywhere, “the Word became flesh” – the

⁵⁰ Psalm 15:5.

⁵¹ Stanley E. Jones, *The Word Became Flesh* (Nashville, TN: Abingdon, 2006), 9.

“Idea became Fact.”⁵² The apostle John is witness to this fact: “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”⁵³ As Douglas Webster said: “At the birth of the Son of God there was brightness at midnight; at the death of the Son of God there was darkness at noon.”⁵⁴

We saw how the Ten Commandments start, with God revealing himself as the Lord who brought Israel out of Egypt: “I’m the Lord your God, who brought you out of the land of Egypt, out of the house of slavery,” and we know that this event was the beginning of the exodus, an event that started with the marking of their doorsteps with the blood of a lamb in the night when the Lord passed over those houses that were marked! The first exodus was remembered every year. The Israelites were to commemorate this day for the generations to come. Now, it is Passover time again. We have the cross on which Jesus is hanging, at the precise time when the Passover lambs were being slaughtered. John the Baptist said of Jesus, “Behold, the Lamb of God, who takes away the sin of the world.”⁵⁵ The apostle Paul wrote that “for Christ, our Passover lamb has been sacrificed.”⁵⁶ We have a new exodus and a new covenant, this time with

⁵² Jones, *Word Became Flesh*, 9.

⁵³ John 1:14.

⁵⁴ John R. W. Stott, *The Cross of Christ: 20th Anniversary ed.* (Downers Grove, IL: IVP, 2006), 81.

⁵⁵ John 1:29.

⁵⁶ 1 Corinthians 5:7.

the blood of the Lamb of God, Jesus. The cross and the resurrection of Jesus the Messiah is the central event in the History – it is “the Center!”⁵⁷

Jesus Was Tekton

But before we focus on this main event that overshadows everything else, it is easily forgotten that Jesus, the incarnate Word, was born into an entrepreneurial family. Joseph worked as a carpenter, more likely like a builder, *tekton*, and Jesus, most likely as any boy would in this time, helped in the family business. We do not have any precise information regarding Jesus' life between the age of 12 and 30, but most likely, it was spent working in the marketplace of his time. It is hard to imagine Jesus doing a bad or sloppy job either building a chair, a yoke or a house.

Most Apostles Were Entrepreneurs

Most of the 12 apostles came from the business world: a few of them were small entrepreneurs, four of them came from family fishing businesses, Matthew was a tax collector, one was a zealot and we know that Judas held the money, which assumes he knew something about finances. Interestingly, not one was a priest or theologian. In Jewish tradition, even the rabbi would need to learn a trade, as we later see with Paul

⁵⁷ The centrality of Jesus as *Christus Victor*, a theme found in the early church, is possibly the answer, in our postmodern world, to the search for the 'unifying principle' in the universe (Jesus as the 'cosmic redeemer'), and the problem of 'personal and corporate evil' postmodernism faces beside saying that we are dealing with a 'tragic optimism.' Those thoughts are greatly described in Robert Weber's book *Ancient-Future Faith*. Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker, 2003).

being a tentmaker. This shows the importance of work in the Jewish culture. Jesus is using many parables and illustrations from the ordinary, everyday life and work. „Of Jesus' 132 public appearances in the New Testament, 122 were in the marketplace; of the fifty-two parables that Jesus told, forty-five had a workplace context.“⁵⁸ Before his three years of ministry, Jesus was working most of his life in the marketplace of his region, and we find him saying: “My Father is working until now, and I am working.”⁵⁹

The final hours of his life are a sublimation of all aspects of a culture and its redemption: Jesus is sold for money (financial, economic), betrayed by a friend (social), accused by priests (religious), judged by Pilate (political) and hung and died on a wooden cross (technological) to save and redeem the world and the whole creation (cosmic). The cross and the resurrection bring us reconciliation and salvation. Jesus through his death on the cross redeems and reconciles our relationship with God and this affects and redeems all other relationships that were broken after the fall – the relationship with each other, with nature, with our work and culture. We are still living in the fallen world, marred by sin, but the Kingdom of God has come, a paradox in which we are called to live and work – it is here and yet to come. Jesus' resurrection and the scars on the resurrected body give us hope that one day our bodies will be resurrected and that things we do here in Jesus' name have eternal value, as his scars prove.

⁵⁸ Stevens, *Work Matters*, 134.

⁵⁹ John 5:17.

Salt and Light

We saw in the Old Testament that the Holy Spirit was given only to some people, prophets, kings, and including Bezalel a craftsman. In the New Testament, the Holy Spirit is given to everyone who repents and believes in the resurrected Jesus. We read in Romans 12 that the Holy Spirit is giving us different spiritual gifts, many of them useful, not only at our church gatherings or only for “spiritual” activities, but in our everyday work like leadership, teaching, serving, generosity, and acts of mercy.

We are called to be a priesthood of all believers as the apostle Peter is saying, “but you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”⁶⁰ We can see the similarity with the role Israel had in the Old Testament. God entered with us (his chosen Ecclesia, the Body of Christ) in a new covenantal relationship, this time through the blood of Jesus – we are called the Bride of Jesus. We are called to be the salt and light of the world. Where is salt needed more than in our workplace and our everyday lives? Where is light needed more than in the darkness of society and the culture around us? We are called to live and work with faith, love and hope. And as we live and work, as we go, we are called to make disciples, to teach *all* nations *all* that Jesus has commanded, and to be a faithful presence, *all* the

⁶⁰ 1 Peter 2:9.

time, in *all* our spheres of influence (including marketplace). And Jesus promises to be with us always, to the end of the age/time.⁶¹

“The Word became flesh” as the center or the central verse, shows that the prevailing “dualism,” where spiritual, sacred is more important and good and the material, secular is second class and bad, is wrong! Jesus Christ came into the flesh, worked as a carpenter most of his life, died on the cross and was resurrected in the new body showing us that our future is material as well as spiritual. His scars are proof of that.

His disciples were carrying his message. Throughout the New Testament, we find a strong reference to work. Starting with Acts: “of forty divine interventions recorded in that book, thirty-nine took place in the marketplace or public square!”⁶²

Paul the Tentmaker

We find the apostle Paul working as a tentmaker with Priscilla and Aquila and urging the disciples to work. “But we urge you, brothers to do this more and more and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one.”⁶³ One of the reasons to work is not to be dependent on others, especially on

⁶¹ Matthew 28:18-20. These verses are often called *Great Commission*.

⁶² Stevens, *Work Matters*, 134.

⁶³ 1 Thessalonians 4:11.

those outside the faith. By working with their own hands, Paul and those accompanying him wanted to give a good example and not to be a burden to anyone.

Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us, because we were not idle when we were with you nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day that we might not be a burden to any of you. It was not because we do not have that right, but to give you in ourselves an example to imitate. For even when we were with you, we would give you this command: if anyone is not willing to work, let him not eat.⁶⁴

And Paul is reminding the Ephesians and all of us that, by working, we not only take care of our own needs, but we also help those in need around us. "Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need."⁶⁵ Paul is encouraging believers in Colossae to work in the name of the Lord Jesus, and when talking to slaves, he is reminding them that they are serving the Lord Jesus Christ. "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him...Whatever you do, work heartily, as for the Lord and not for the men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ!"⁶⁶ We could ask ourselves today are we working heartily as working for Jesus in everything we do?

⁶⁴ 2 Thessalonians 3:6-10.

⁶⁵ Ephesians 4:28.

⁶⁶ Colossians 3:17, 23.

Is Our Work in Vain

Our motivation depends on what we think about work. Will it last? Is it spiritual enough? Is it in vain? Paul reassures us that our work is not in vain, “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.”⁶⁷ N.T. Wright reminds us that this verse comes at the end of one of the “longest and densest chapters” that Paul wrote in any of his letters “discussing the future resurrection of the body in great and complex detail....The point of the resurrection, as Paul has been arguing throughout the letter, is that *the present bodily life is not valueless just because it will die*. God will raise it to new life. What you do with your body in the present matters because God has a great future in store for it.”⁶⁸ This biblical and eschatological truth, rightly understood, affects our present work. What we do – “by painting, preaching, singing, sewing, praying, teaching, building hospitals, digging wells, campaigning for justice, writing poems, caring for the needy, loving your neighbor as yourself – *will last into God's future*.”⁶⁹ All this work “we may call *building for God's kingdom*.”⁷⁰

The two-chapter story ends with the salvation. But salvation is only the first step not the last one. What we often miss is the motivation and inspiration that the right

⁶⁷ 1 Corinthians 15:58.

⁶⁸ N.T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York, NY: Harper One, 2008), 192.

⁶⁹ Wright, *Surprised by Hope*, 193.

⁷⁰ Wright, *Surprised by Hope*, 193.

understanding of the end of the story brings. If our eschatology points to “going to Heaven” and that this “Earth” is going to be annihilated, this would influence our understanding of present work. It can make us passive. But we read about the “New Heaven and new Earth.” What is this New Earth? We will end with the fourth chapter of the story: Restoration, Re-creation, Renewal.

Restoration, Re-Creation, Renewal

We started our story in the garden, but now we end the story with the city. We read in Revelation about the city, New Jerusalem, coming down to Earth:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.”⁷¹

Have we not, throughout the centuries, prayed the Lords prayer: “Thy Kingdom COME, thy will be done on Earth as it is in Heaven.”

As we read in Romans 8 the whole creation was groaning and waiting for the revealing of the sons of God,

For I consider that the suffering of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revelation of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope, that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of children of God.⁷²

⁷¹ Revelation 21:1-3.

⁷² Romans 8:18-21.

Why would the creation wait and have hope if it will be annihilated and destroyed? Did not Jesus, with his resurrected body and scars from the cross, give us an example and hope that one day we, too, will have new, transformed bodies and that we will join the multitudes of saints who will enter the New Jerusalem on the new Earth and be with our God? Or as Miroslav Volf writes: "One can argue indirectly for the eschatological transformation of the world instead of annihilation by pointing to the earthly locale of the kingdom of God. R.H. Gundry has argued persuasively that "In Revelation the saints' dwelling place is the new earth. It is 'quite clear that the Book of Revelation promises eternal life on the new earth ..., not ethereal life in the new heaven.'... Theologically, it makes little sense to postulate a non-earthly eschatological existence while believing in the resurrection of the body."⁷³ As Paul Marshall said: "Our destiny is an earthly one: a new earth, an earth redeemed and transfigured. An earth reunited with heaven, but an earth, nevertheless."⁷⁴

Our eschatology influences our (business) ethics. Knowing the end should help us to live our part in the story of God now. The story that started in the Garden is finishing in the City. In this (eschatological) story our work might have eternal value. Our role did not change. We are still called to be stewards of God's creation. We are called to be His

⁷³ Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf and Stock, 1991), 94-95.

⁷⁴ Paul Marshall quoted in Hugh Whelchel, *How then Should We Work? Rediscovering the Biblical Doctrine of Work* (Bloomington, IN: WestBow, 2012), 27.

co-creators, co-workers, knowing that because of the cross and resurrection, we are reconciled with God and have the ministry of reconciliation,

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. Working together with him, then, we appeal to you not to receive the grace of God in vain.⁷⁵ (2 Cor 5:18 – 6:1).

Bible and Culture

What does the Bible have to say about adapting a message of change to a culture? This is most clearly developed in Paul's life, which we will review in this section, but first we will identify some other places where this is discussed. The incarnation of Jesus is the best example of contextualization. He was born of a woman, a male Palestinian Jew, spoke Aramaic, and lived in a specific time and place. In his preaching and teaching, Jesus used context-specific examples, parables and illustrations from local, everyday life. C. Rene Padilla wrote, "It may be said that God has contextualized himself in Jesus Christ."⁷⁶ Apostle John is witnessing to this fact: "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."⁷⁷ E. Stanley Jones called it the central event of History.

⁷⁵ 2 Corinthians 5:18-6:1.

⁷⁶ C. Rene Padilla quoted in Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove, IL: IVP, 2005), 21.

⁷⁷ John 1:14

The incarnation of Jesus “points the way to both a radical identification with each culture in all of its specificity and at the same time to a conversion of cultures from within.”⁷⁸

Jerusalem Council, Acts 15

The book of Acts is a great example of contextualization. Luke is known as historian. He wrote Luke’s gospel and Acts. Luke’s audience, besides Theophilus, is Greek-speaking Gentile community of followers of Jesus. In some sense, Luke is adapting and contextualizing the Jewish cultural story rooted in the Hebrew Scriptures to Hellenized Christians living in a Greco-Roman culture. This move, from a predominantly Jewish context to a universal context of the first church, is best illustrated in the story of the Jerusalem Council in Acts 15. We read in Acts 11:19-26 about the establishing of the first multicultural church in Antioch, with a multiethnic leadership team, “Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul.”⁷⁹ The controversy started because some Jewish believers insisted that Gentile converts should be circumcised and keep the law of Moses.⁸⁰

⁷⁸ Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove: IVP, 2005), 23.

⁷⁹ Acts 13:1

⁸⁰ Acts 15:5.

The Jerusalem Council met to resolve this theological crisis. After discussion, a decision is made by the “apostles and the elders, with the whole church.” Judas and Silas are sent with Paul and Barnabas to Antioch with a letter: “For it seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourself from these you will do well. Farewell.”⁸¹ The Jerusalem Council suggests that followers of Jesus on both sides need to be willing to surrender their national, ethnic and cultural particularities and exclusivity for the sake of unity in Christ. On the other hand, some prohibitions (food and sexual immorality) are mentioned, for the sake of full fellowship between Jews and Gentile followers of Jesus. We can see how following Jesus is adaptable to any culture. The council allowed theological diversity. “Acts 15 promotes a vision of a new people of God, potentially inclusive of all peoples, in which every nation and culture can stand on equal footing before the cross. Such a vision is no less a touchstone for the church’s theological identity in our time.”⁸²

Paul in Athens

The Apostle Paul's visit to Athens can serve as a good illustration about communication and culture. We read that, while waiting for Timothy and Silas in

⁸¹ Acts 15:29.

⁸² Flemming, *Contextualization*, 32.

Athens, Paul's "spirit was provoked within him as he saw that the city was full of idols. So he reasoned in the synagogue with the Jews and the devout people, and in the marketplace every day with those who happened to be there."⁸³ When asked by Epicurean and Stoic philosophers to speak in the Areopagus, Paul starts his address to learned philosophers and the city council with the words, "Men of Athens, I perceive that in every way you are very religious. For I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you."⁸⁴ And later in his address we see Paul quoting some of their known poets (Aratus), to his audience. The altar with the inscription 'To the unknown god' dates back to the sixth century before Christ, when a plague hit Athens and when they called Epimenides from Crete to tell them what to do to appease the offended god who sent the plague. Athenians built, among many hundreds others, altars to an unknown god as memorials of this event, of which at least one was preserved when Paul came to Athens. Did Paul know about the historical background of the altar to the unknown god? We can assume that he did, because the Cretan hero, Epimenides, who was called to help Athenians, was a known poet whom Paul calls prophet and quotes⁸⁵ in the letter to Titus: "One of the Cretans, a prophet of their own, said 'Cretans are always liars, evil beasts, lazy gluttons.' This testimony is

⁸³ Acts 17:16-17.

⁸⁴ Acts 17:22-23.

⁸⁵ The whole story is described in the book by Don Richardson, *Eternity in their Hearts* (Ventura, CA: Regal, 1984), 1-24.

true. Therefore rebuke them sharply, that they may be sound in their faith...They profess to know God, but they deny him by their works.”⁸⁶ Paul understood Greco-Roman culture, knew history and read the pagan authors (poets). What is this biblical text teaching us about communicating and contextualizing the message in the pluralist culture that we are living in?

1. Paul observed the culture of the city he was in. He learned about the objects of their worship. “At its heart, a culture is...a reflection of the god they worship.”⁸⁷
2. Paul understood his audience. He reasoned and communicated with the Jews in the synagogue, and everyday in the marketplace, with ordinary people who happened to be there. He conversed with Epicurean and Stoic philosophers in the city and Aeropagus, the meeting place of the intellectual and government elite of Athens.
3. Paul tried to find a common ground, a connecting point, with his audience. By using his observation, understanding of the culture, knowledge of the history, poetry and philosophy of his day, he starts where the audience is, with the known - the altar of the unknown god.
4. At the same time, Paul does not compromise the gospel message. His goal is not only to engage and inform, being culturally sensitive with credibility as

⁸⁶ Titus 1:12-13, 16.

⁸⁷ Miller, *Life Work*, 92.

his attitude and approach shows, but also, Paul communicated to transform his audience – at the risk of rejection.

“To articulate and embody the gospel in multilayered and fast-changing intercultural settings requires flexibility, creativity, humility, and willingness, like Paul, to become 'as Jew to Jews and as Greek to Greeks.’”⁸⁸

Unfortunately, the sacred-secular divide and the Sunday-Monday gap is still present today in the marketplace and culture in Croatia. The need for the integration of (biblical) faith and work is great. Paul's approach gives a good model for intercultural communication of the gospel message and this thesis follows some of these principles. We have looked at the culture and history of Croatia and seen how this has caused many Croatians to have a dualistic, inconsistent worldview, despite their declared Christianity. We have also looked in this chapter at the biblical foundation for a theology of work. While the Bible has a lot to say about work, and Croatians claim to be Christians (people who follow Jesus Christ), they know little of the Bible (the Scripture, the Word of God). So in the next chapter, we will validate this with our survey and then show how we can present the case in light of the situation. The next chapter will introduce some practical attempts at seeking common ground, that connecting place to begin building the bridge of faith and work.

⁸⁸ Flemming, *Contextualization*, 150.

CHAPTER FOUR

BRIDGING THE FAITH AND WORK GAP IN CROATIA – SURVEY

Understand that what we believe precedes policy and practice. Here I am talking about both our corporate and personal value systems. It seems to me that our value system and worldview should be as closely integrated into our work lives as they are integrated into our lives with our families, our churches, and our other activities and groups.

—Max DePree, *Leadership is an Art*

We started this paper by defining the present reality of Croatia's problems and looking at the statistics that show Croatia as a highly "Christian country." We made the assumption that, if people lived what they said they believe there should be fewer ethical problems. Why is there such a discrepancy and how can this be changed? Part of the socio-historical research in the previous chapters was to understand the cultural values within Croatia, and the current understanding or lack of understanding of a biblical theology of work. Another part of the research was confirming what we found by questioning some test groups to understand whether this was consistent with what they believe.

Survey Audience Description

The first step in a solution is defining the problem. Our questions, because of our interest in Croatia as a "Christian" country, were to see how people identified themselves and their religious practices, what they see as the bigger causes of the

problems in Croatia, and what the barriers are in overcoming those problems.

Therefore, we did three separate surveys for the sake of comparison, using groups that I am working with and that all fit the target group for this research (sample size of 229 people).¹ The survey included questions about leadership, business ethics, problems within Croatia and reasons for those problems, questions of religious affiliation and practices, and general demographic questions.

Business Students (BS)

One survey was done among a group of business students (this is a diverse age group because most of those students study and work). Most of the students are already working and hold some leadership positions in business. The class that I teach is *Business Ethics*. It is an interesting thought that these are among the first generation of students in Croatia that have business ethics as a required class. Those classes are relatively new and only a few colleges have it as an obligatory class; most have it as an elective. Our conversations about business ethics, ethical issues in the marketplace, integration of values and ethics in the workplace are a major challenge to students who are seeing a lot of corruption, nepotism and poor leadership in the marketplace.

¹ Sample size of 229 people includes: Business Students (BS) 79, Political Leaders (PL) 78, and EQUIP 72 respondents. Surveys were conducted in 2014 and 2015. Survey questions are provided in the appendix.

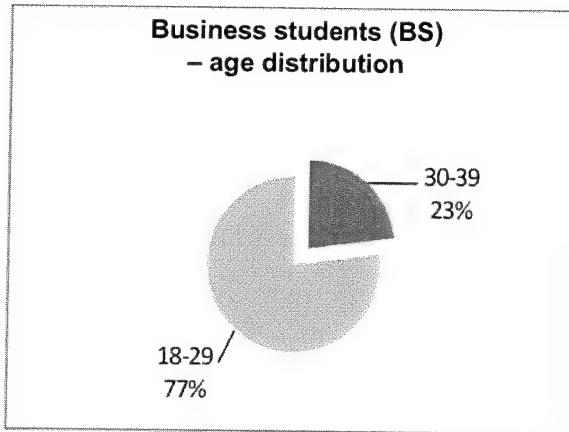


Figure 1.1. BS - Age Distribution

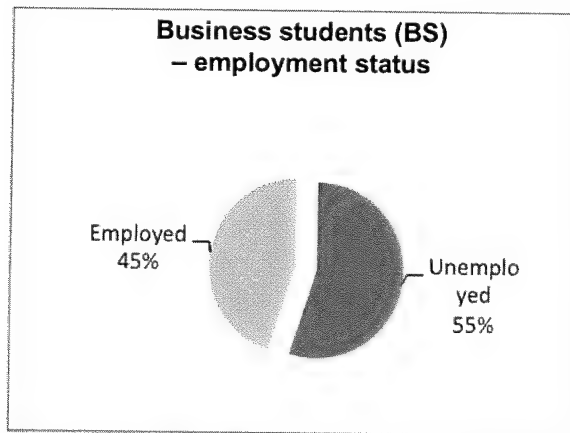


Figure 1.2. BS – Employment Status

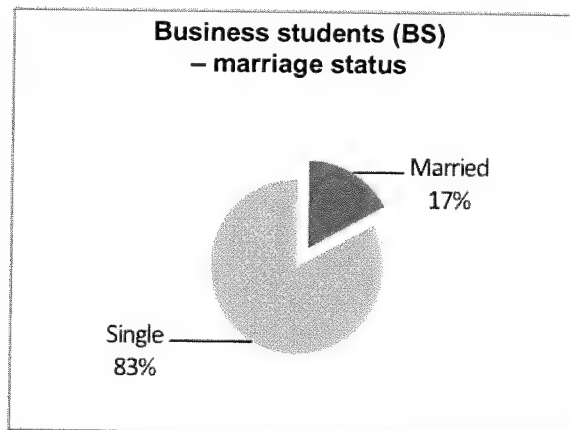


Figure 1.3. BS – Marriage Status

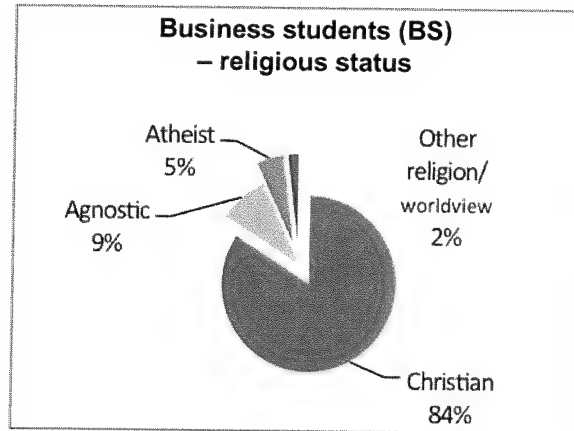


Figure 1.4. BS – Religious Status

Political Leaders (PL)

A second survey was conducted among (younger) locally active political leaders, two from every county of Croatia (by invitation only). One of my questions to the Board of the Academy (Christian democratic orientation), where I teach *Leadership* as an adjunct faculty, was whether the New Testament, among other resources, could be included in the literature course. When this was approved, I gave the students the assignment to write about Jesus as a leader from readings of the New Testament. From the survey and feedback, it was apparent that many of the students had never read the Bible and never thought about Jesus as a leader. Most of them are active in their political party on the local level, and some of them already are, or will become, leaders on the national level. Their answers and opinions about leadership (particularly political), problems and main issues in Croatia are relevant for our thesis.

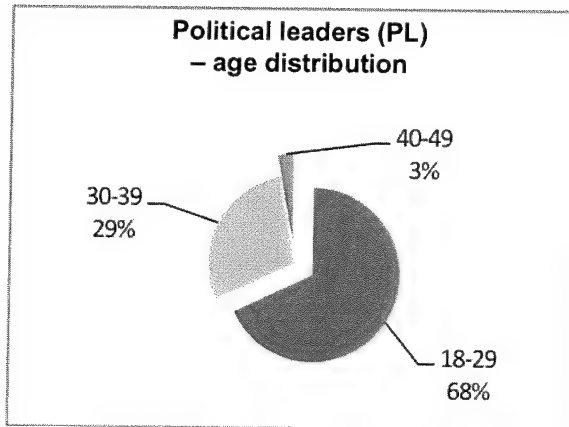


Figure 1.5. PL – Age Distribution

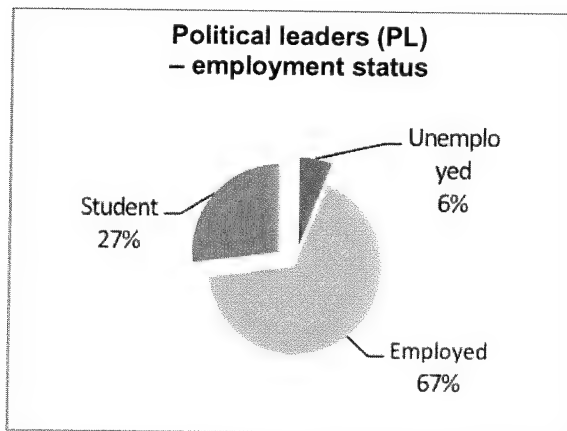


Figure 1.6. PL – Employment Status

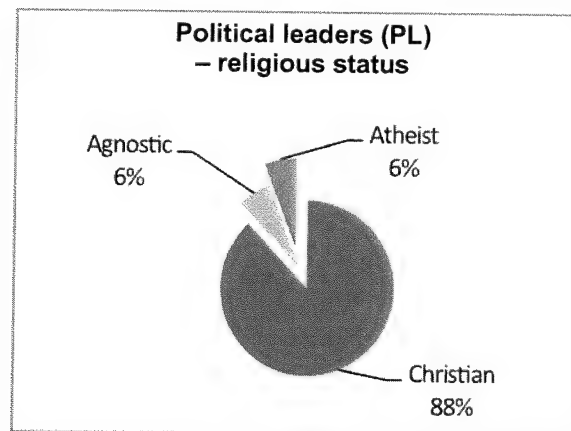


Figure 1.7. PL – Religious Status

Equip Leadership Participants

The main survey was done with participants of the EQUIP Leadership program that will serve as a case study for this thesis-project. Why is this group significant and is it representative for the topic of integration of faith and work? Demographically, it differs from the other two surveys in age average and the presence of more business workers/owners/managers. But most importantly, for our topic of faith and work, there is the almost equal proportion of Protestants and Catholics, with the presence of priests, pastors and other ministry workers. Because of the diversity we will look more in depth at the demographics for this group.

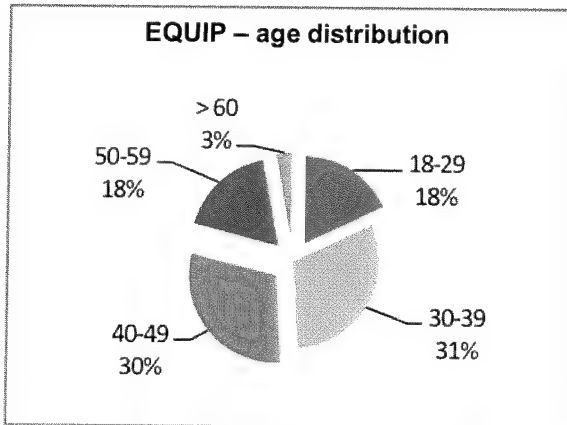


Figure 1.8. EQUIP – Age Distribution

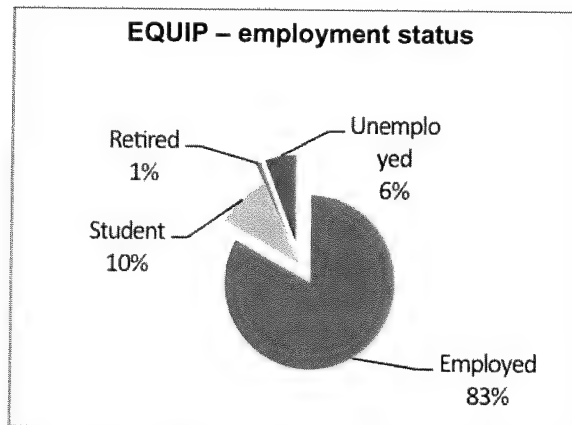


Figure 1.9. EQUIP – Employment Status

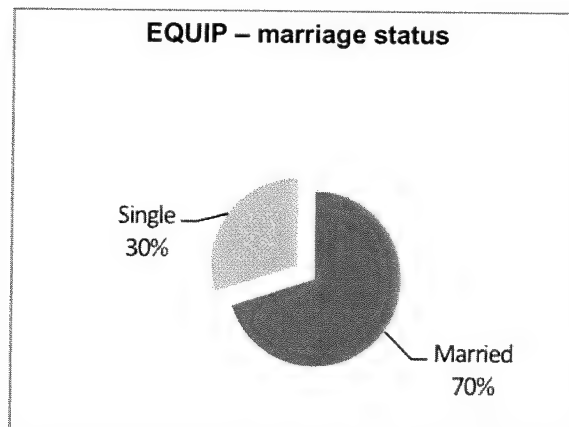


Figure 1.10. EQUIP – Marriage Status

The age groups and generations are evenly represented 18-29 – (18 percent); 30-39 – (31 percent); 40-49 – (30 percent); 50-59 – (18 percent) and over 60 – (3 percent). This gives a well-represented age and generational spectrum with the majority of participants (76 percent) being between 30-59 years old, the age span for most active marketplace leaders. It is encouraging that 18 percent are students and younger participants (18-29). Most participants are married (70 percent) and most of them are working (83 percent). In this regard, the group is representative for the purpose of this study that asks questions about the integration of faith and work. The profile of the participants shows that we have an equal representation of males (49 percent) and females (51 percent).

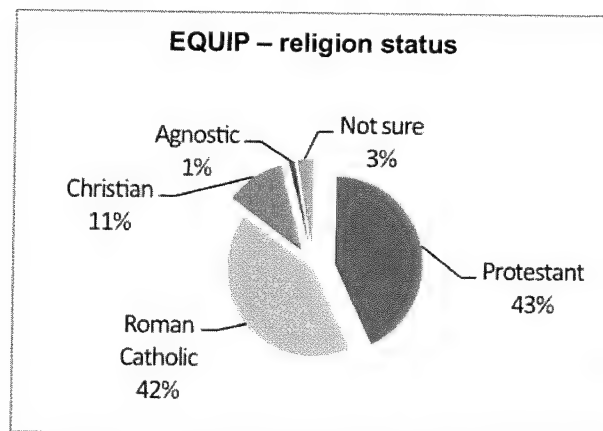


Figure 1.11. EQUIP - Religion Status

Participants could choose from different religious options: Roman Catholic, Orthodox, Protestant, Other religion, Agnostic, Atheist, Not sure. The uniqueness of this group (sample) is its equally-distributed denominational diversity. We had 43 percent Protestants, 42 percent Roman Catholics, 11 percent chose only Christian, 3 percent not

sure, and 1 percent agnostics. We can see from the answers that this is a highly religious group with more than 96 percent declaring themselves as Christians. This represents the overall Croatian census. But what is different from the Croatian census is the high percentage of Protestants, mainly Evangelicals. We can say that the EQUIP Leadership program in Croatia, looking at the diversity of its participants, is a unique “ecumenical project.” But even the word “ecumenical” is for some believers (on all sides), controversial. There are very few, if any, other programs in Croatia, with a three-year duration, that attract and bring together in one place such an even number of members from both Evangelical and Roman Catholic churches. Also, it is significant to have the participation of a few priests and pastors.

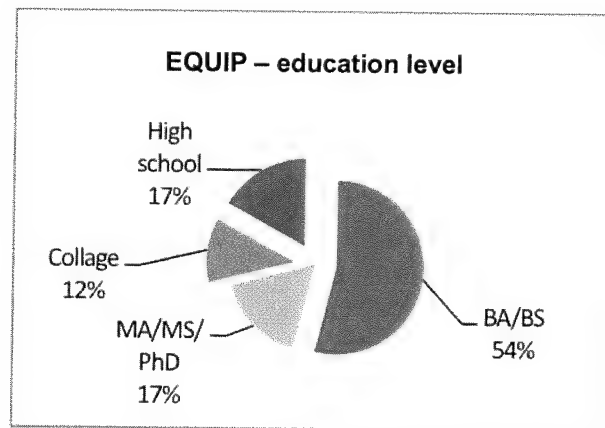


Figure 1.12. EQUIP - Education Level

Another significant characteristic of this group is their education. With 17 percent having post-graduate education (Master or PhD), 54 percent having a university degree (Bachelor degree), and 12 percent having at least two years of college education,

this group is disproportionately highly-educated compared to the last Croatian census² where only 16.4 percent have a higher education. It is expected that leaders would have a higher degree of education and that this EQUIP group is a representative sample of leaders. We learned that in the past, many educated people were not religious during the communist time. This high percentage of educated, believing participants is encouraging.

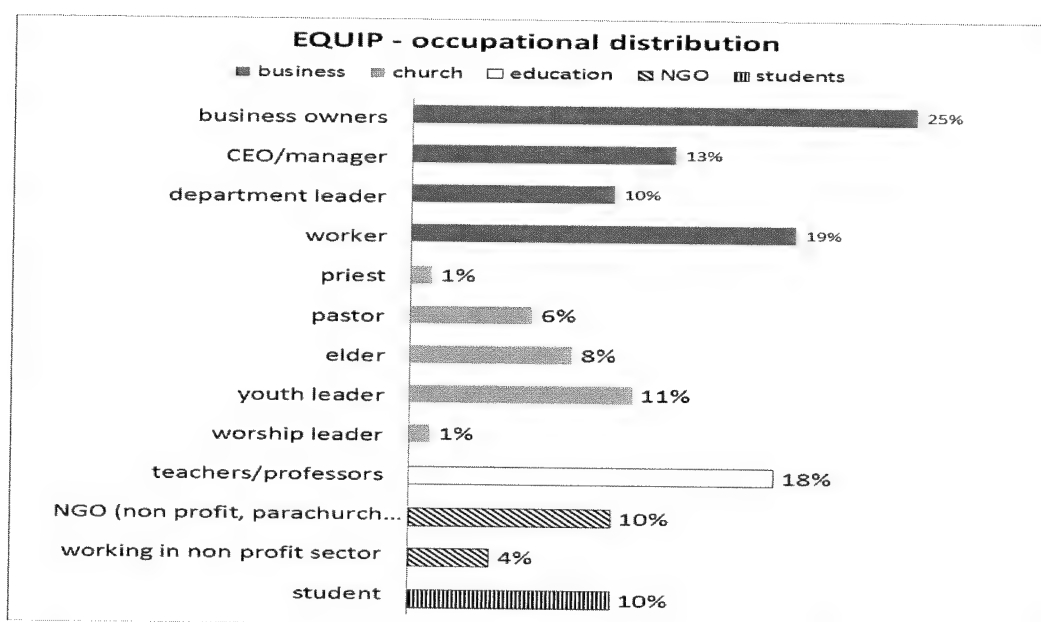


Figure 1.13. EQUIP - Occupational Distribution

Different vocations show the diversity of the group and well represented different sectors of society: business, education, church and non-profit sector. A high number of Equip participants (67 percent) are involved in the marketplace in different roles. We also see a high number of participants working in education (18 percent).

² Croatian Bureau of Statistics, <http://www.dzs.hr/>.

Many people are involved in church work (27 percent). The non-profit sector (most of them being involved in parachurch organizations) is represented by 14 percent. There were 10 percent students, future leaders in the marketplace. Participants could choose two main vocations/professions and many of the participants are involved in their churches (as elders, youth or worship leaders) as volunteers and are working in the marketplace. Because of the high number of participants involved in the business or professional sector (85 percent) and (41 percent) being involved in either church or parachurch (nonprofit) organizations, it is a relevant sample for the topic of the integration of faith and work.

Summary

All three survey groups (business students, political leaders and Equip participants) have a significant number of people who are presently working (employed). Many are already active leaders in their fields of work or potential leaders. Most of the participants declare themselves, with a high percentage, as Christians, which corresponds with the Croatian census and represents the dominant religious affiliation. In this regard, all groups represent a relevant sample to answer the questions about the integration of faith and work.

Survey Audience Religious Practice

Following religious affiliation, we asked all three groups about their religious practices like going to church, praying and reading the Bible throughout the year. Those specific answers are significant for our thesis-project.

How often did you go to the church in the last year?

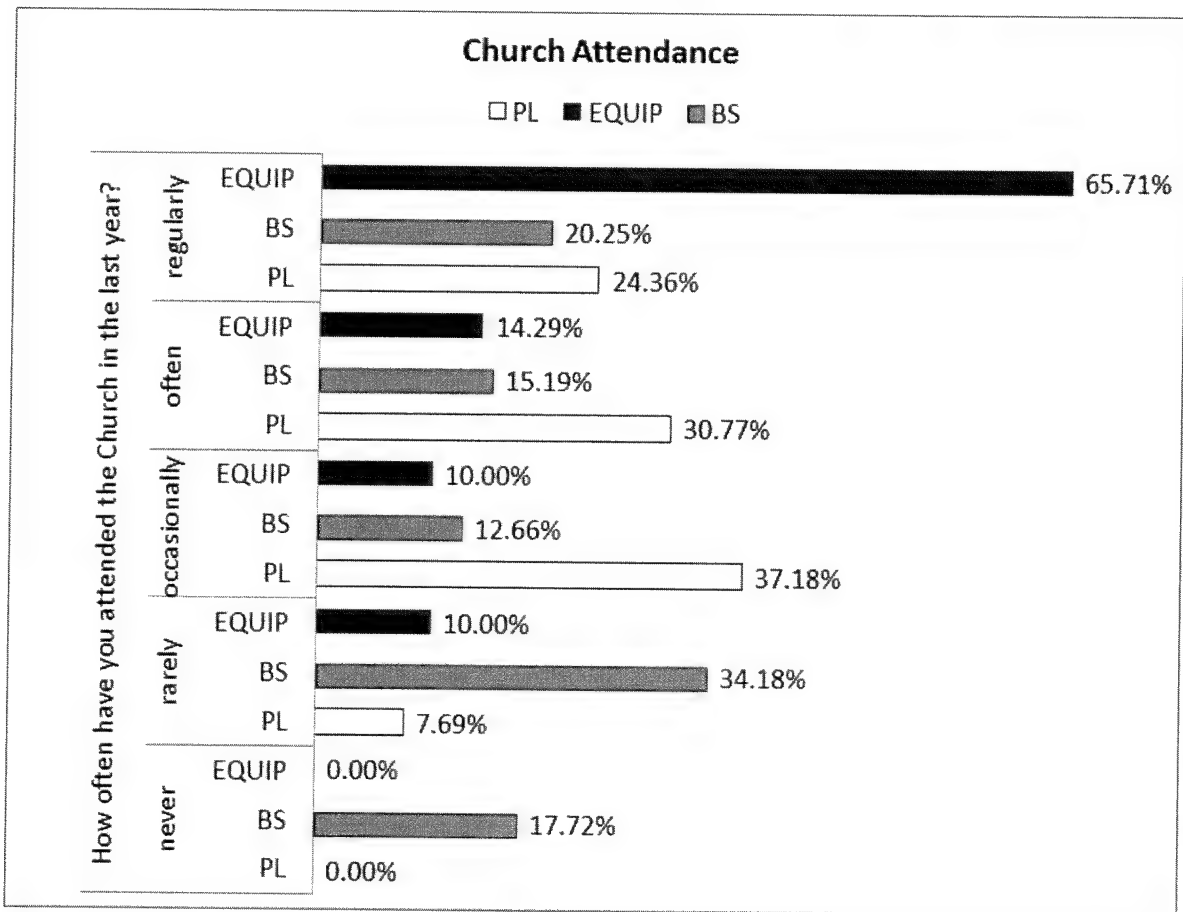


Figure 1.14. Church Attendance

We see that most of the Equip participants, 80 percent, go regularly or often to the church (65.71 percent regularly and 14.29 percent often). Among the business students, 35.44 percent go regularly or often to the church and among political leaders

this number is 55.13 percent. This shows the highest percentage of church attendance among Equip participants and above 50 percent among political leaders and somewhat lower among students. We saw in the previous chapters that Croatia has a high percentage of people who go to the church compared with the rest of the EU. These results also confirm that the EQUIP group is a very committed and engaged group in their churches. Although church attendance is very high in Croatia, the problem is that attendance is not correlated with the integration of faith into everyday work, which our research indicated! And this is the main problem!

How often have you prayed in the last year?

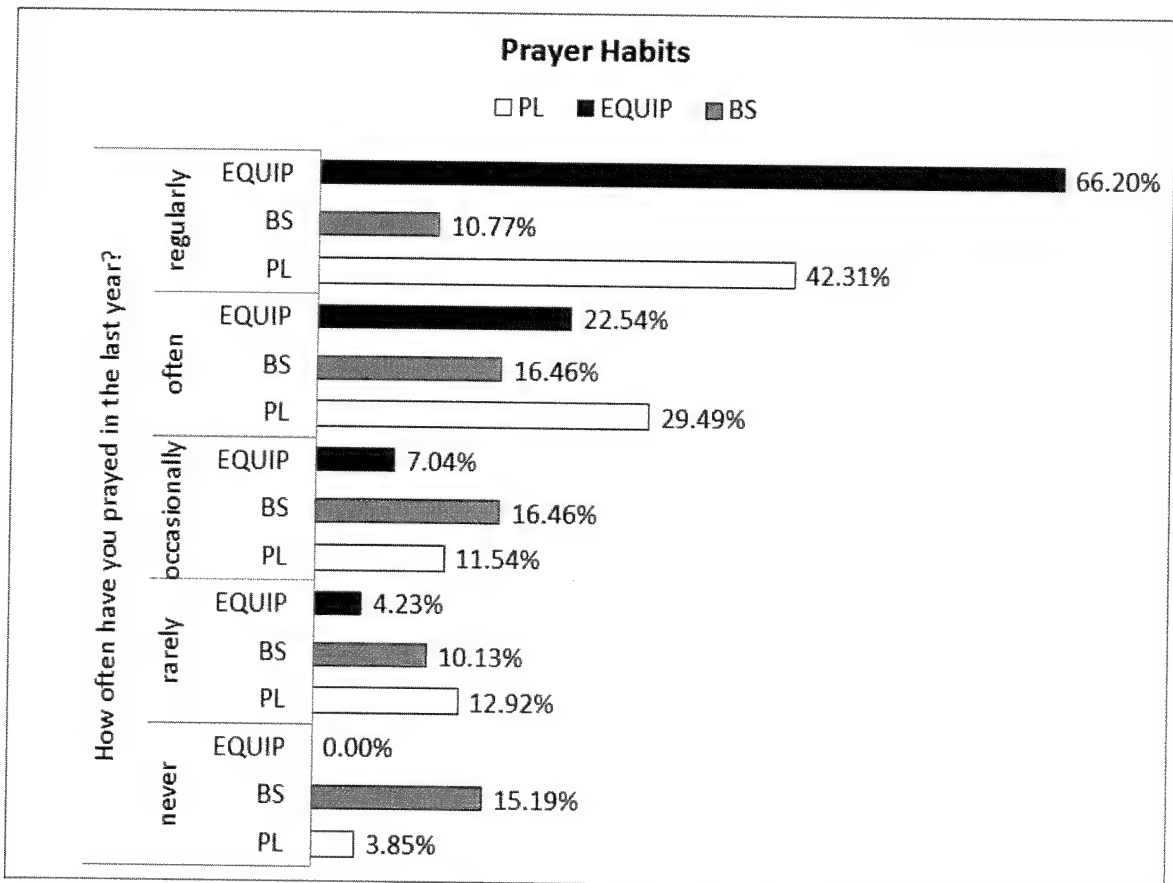


Figure 1.15. Prayer Habits

Prayer is frequent among Equip participants as 88.74 percent pray regularly or often. Among political leaders the prayer life is also frequent with 71.80 percent. This shows that praying as a spiritual practice of Equip participants and political leaders is high. Business students demonstrate a less frequent prayer life with 27.23 percent.

How often did you read the Bible in the last year?

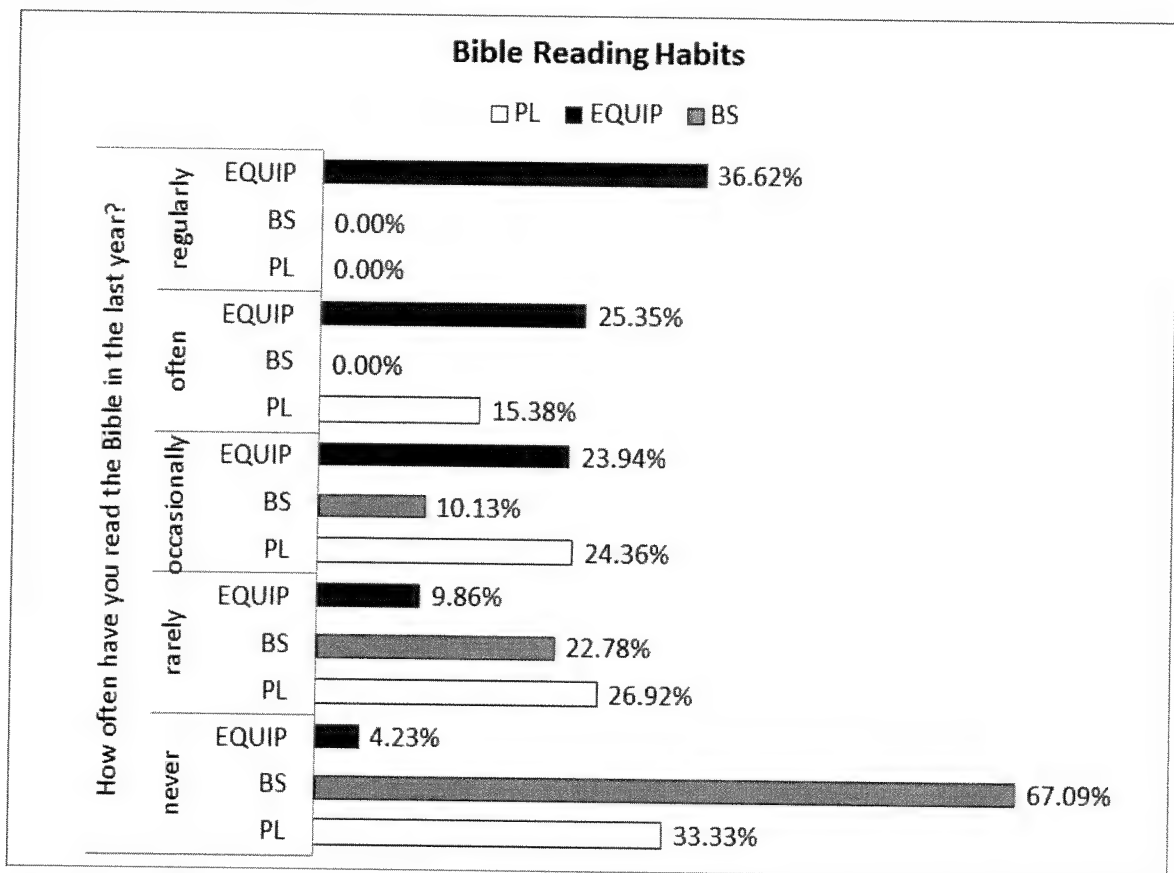


Figure 1.16. Bible Reading Habits

The answers are very significant for our research. Among EQUIP participants, 36.62 percent read the Bible regularly/every day, and 25.35 percent read it often which makes 61.97 percent in those two categories (regularly and often). If we compare only those who answered that they go to church regularly (65.71 percent) and pray regularly

(66.20 percent) with those who read the Bible regularly (36.62 percent), we see that this percentage is 30 percent lower when it comes to Bible reading. Furthermore, there are 23.94 percent of those who answered that they occasionally read the Bible, 9.86 percent rarely read the Bible and only 4.23 percent answered that they never read the Bible during the year.

The two other surveys done among business students and younger political leaders show a different picture concerning Bible reading, which is much lower, and I would add, it reflects more accurately the real situation in Croatia when it comes to biblical (il)literacy. Among political leaders, 33.33 percent answered that they never read the Bible and 26.92 percent answered that they rarely read the Bible, which makes 60.25 percent of the participants who either never or rarely read the Bible in the past year. Only 15.38 percent of political leaders answered that they often read the Bible. Not one participant, among political leaders, answered that he or she reads the Bible regularly. Among business students, 67.09 percent answered that they never read the Bible and 22.78 percent answered that they rarely read the Bible in the past year. This means almost 90 percent of students either never or rarely read the Bible. Interestingly not one student answered that he or she read the Bible in the past year, either regularly or often.

Considering that 84 percent among business students and 88 percent among political leaders described themselves as Christians, these survey results confirm the present biblical illiteracy in Croatia. While our research was limited, it should be researched whether the biblical literacy findings are also reflective of Croatian society in

general. From our survey and experience, it would appear so, therefore much work needs to be done in promoting and raising the biblical literacy in Croatia. It is hard to talk about the biblical view of work or biblical theology of work when so few people read and understand the Bible and when the Scriptures do not have such importance for most people who describe themselves as Christians. Even among EQUIP participants, where we have a more balanced group of Roman Catholics and Evangelical-Protestants, the reading of Scripture is significantly lower. There are small denominational differences.

Bible Reading Denominational Differences – EQUIP Summary

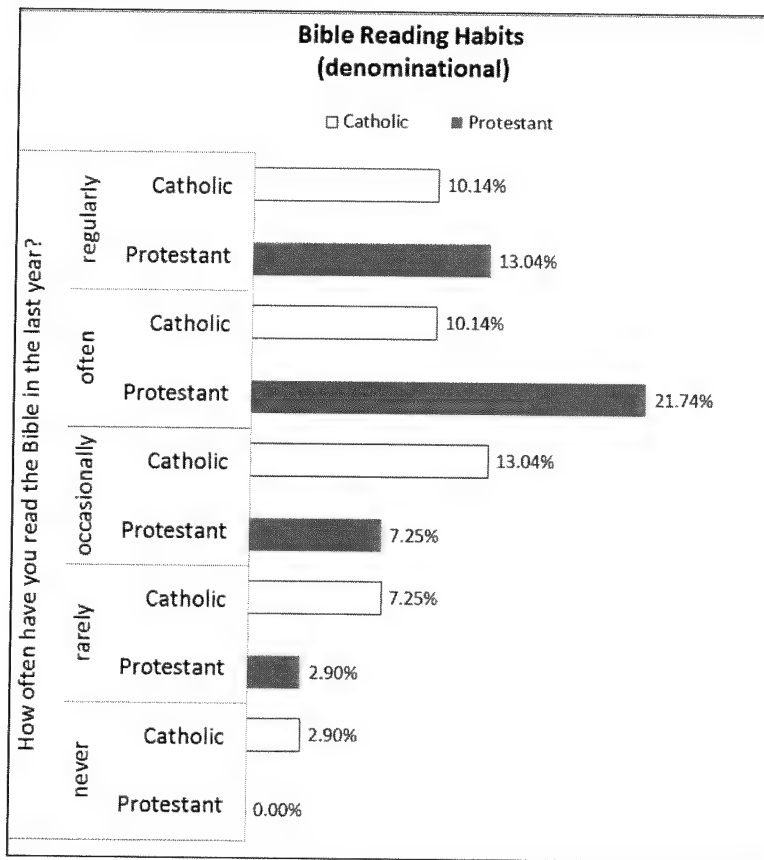


Figure 1.17. EQUIP Bible Reading Habits – Denominational Differences

We can see that there is very little difference between Protestant and Catholic believers in regard to church attendance and prayer and only a slightly greater difference in Bible reading. We can see that 34.78 percent of Protestants compared to 20.28 percent of Catholics read the Bible regularly or often, which makes a 14.50 percent difference. On the lower side, we see that there are 10.5 percent of Catholics compared to only 2.90 percent of Protestants who never or rarely read the Bible in the last year. Although there is a small difference, the results show that Bible reading in

Croatia is very low within all denominations. This is one of the important problems, especially for understanding a biblical theology of work.

Main Causes of Croatia's Present Major Problems

All three groups were asked about the main reasons and causes of Croatia's present problems, like the economic and social crisis, unemployment, high debt, brain drain, loss of values and trust.

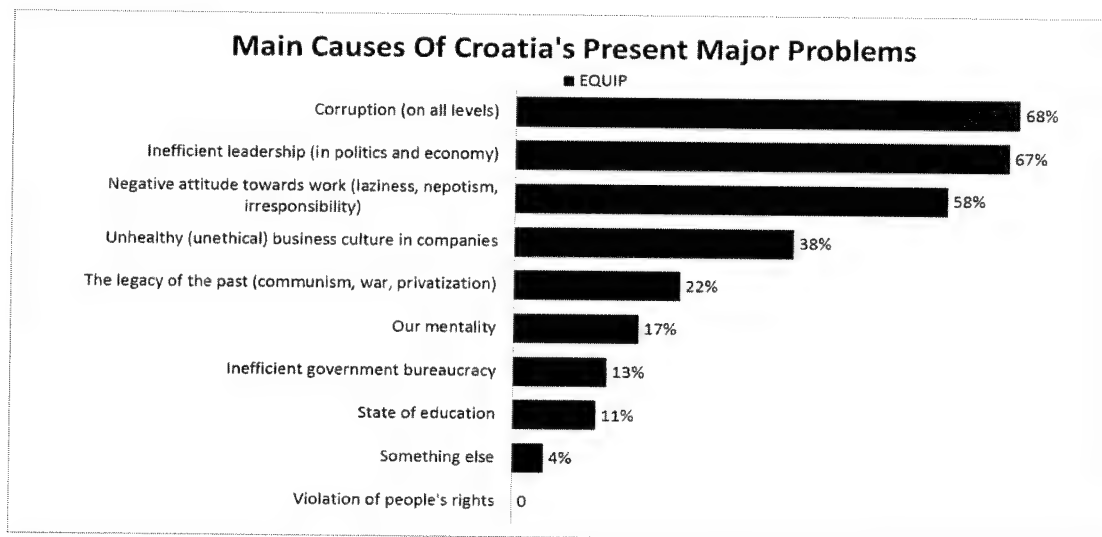


Figure 1.18. EQUIP - Main Causes of Croatia's Present Major Problems

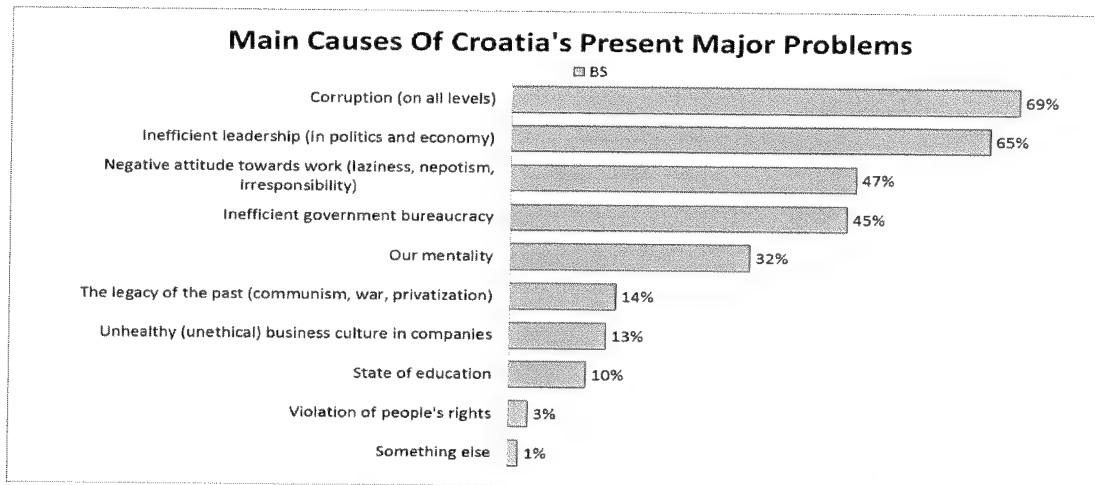


Figure1.19. Business Students (BS) - Main Causes of Croatia's Present Major Problems

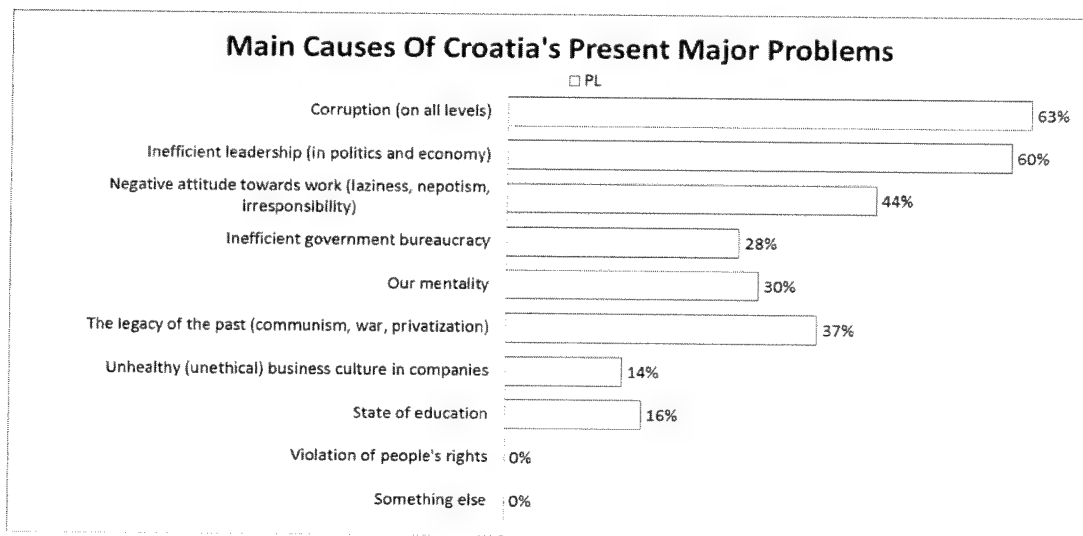


Figure1.20. Political Leaders (PL) - Main Causes of Croatia's Present Major Problems

Interestingly, we see almost unanimous confirmation from diverse groups of survey participants about the main causes of problems in Croatia: 1. Corruption, 2. Inefficient leadership (in politics and economy), and 3. Negative attitude toward work (laziness, nepotism, irresponsibility). In the first and second chapters, we saw many factors leading up to these problems. History aided in forming the negative attitude toward work and this fueled corruption in a negative cycle with leadership

How To Build an Ethical Healthy Culture in Croatia

Most participants surveyed would like to see a healthy, ethical culture in Croatia.

A high percentage of the participants in our surveys would like to see Christian/biblical values like *integrity, excellence, hope, love, forgiveness, honesty, etc.* integrated into work. Equip participants with 99 percent, business students with 76 percent and political leaders with 84 percent answered regularly and very often.

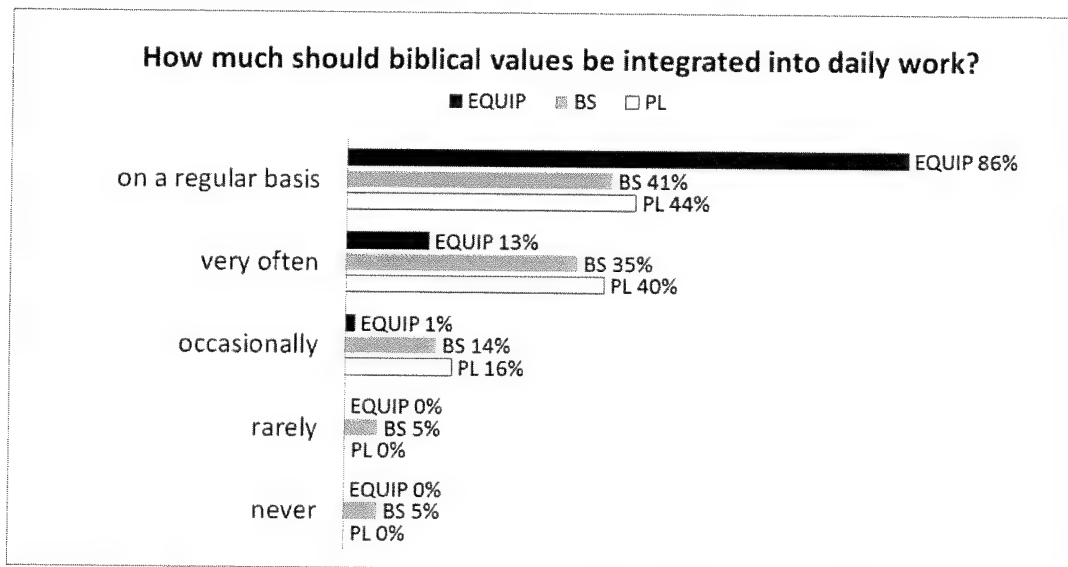


Figure 1.21. How Much Should Biblical Values Be Integrated into Daily Work?

However, when asked how much, by their perception, are biblical values really integrated into work in Croatia. Equip participants with 84 percent, business students with 77 percent and political leaders with 61 percent responded they are not at all or rarely.

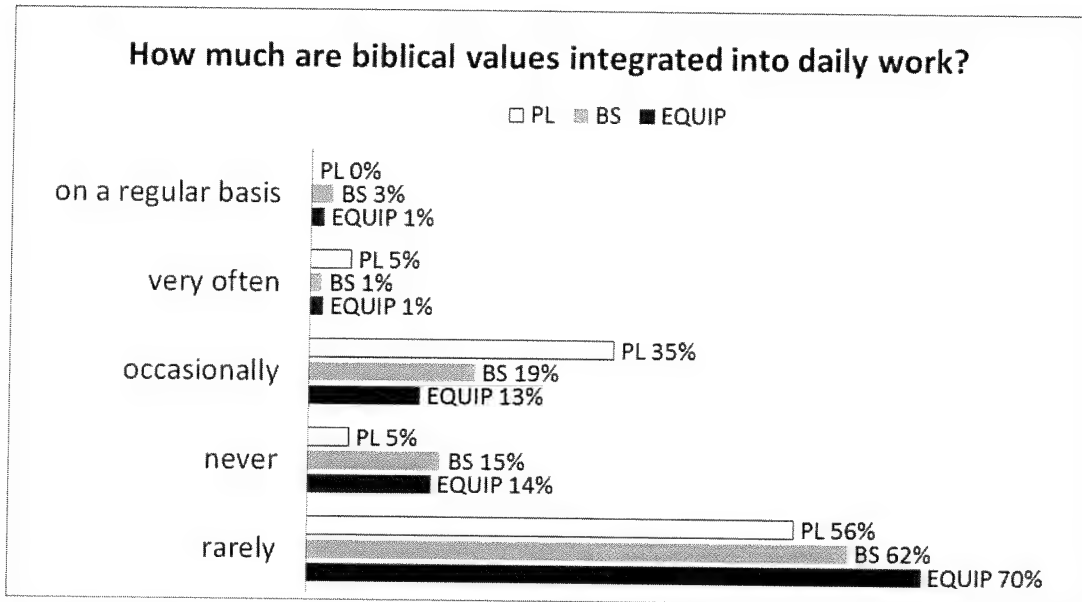


Figure 1.22. How Much are Biblical Values Integrated Into Daily Work?

Those answers confirm that there is a big value gap between the expectation of a better ethically healthy culture with Christian/biblical values like integrity, excellence, hope, love, forgiveness, honesty, etc. integrated into everyday work, and the present reality in Croatia. We wanted to find out the main reasons why those values are not more integrated into work. Our research provided some possible answers to this important question.

What Are the Main Reasons Biblical Values Are Not Integrated Into Daily Work?

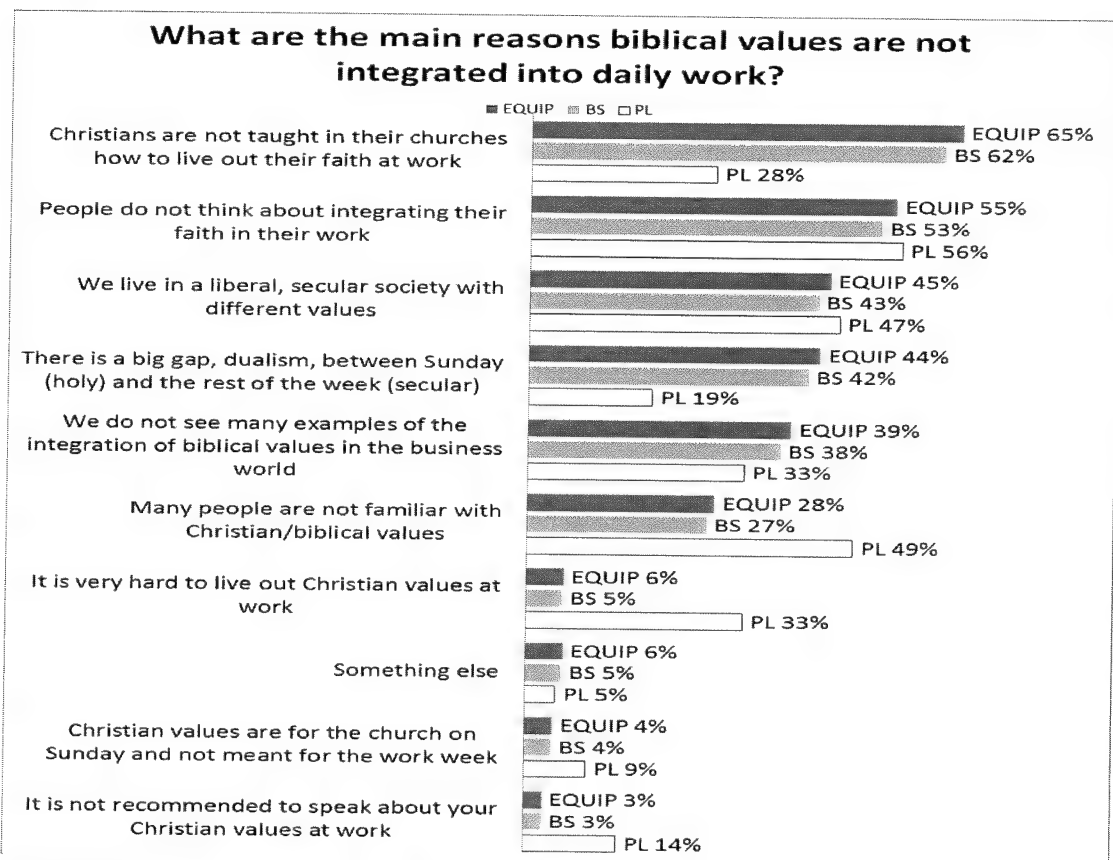


Figure 1.23. What Are the Main Reasons Christian/Biblical Values Are Not Integrated Into Daily Work?

Those are very important answers from our research because they show where the barriers lie for the implementation of values in work within Croatian context, by the opinion of our survey groups:

1. Christians are not taught in their churches how to live out their faith at work (*Equip with 65 percent, business students with 62 percent and political leaders with 28 percent*)
2. People do not think about integrating their faith into their work (*Equip with 55 percent, business students with 53 percent, political leaders with 56 percent*)
3. We live in a liberal, secular society with different values (*Equip with 45 percent, business students with 43 percent, political leaders with 47 percent*)

4. There is a big gap, dualism, between Sunday (holy) and the rest of the week (secular) (*Equip with 44 percent, business students with 42 percent, political leaders with 19 percent*)
5. We do not see many examples of the integration of biblical values in the business world (*Equip with 39 percent, business students with 38 percent, political leaders with 33 percent*)

We will concentrate on the answers from EQUIP participants as our main survey group. What did we learn from those answers and how can we apply this learning?

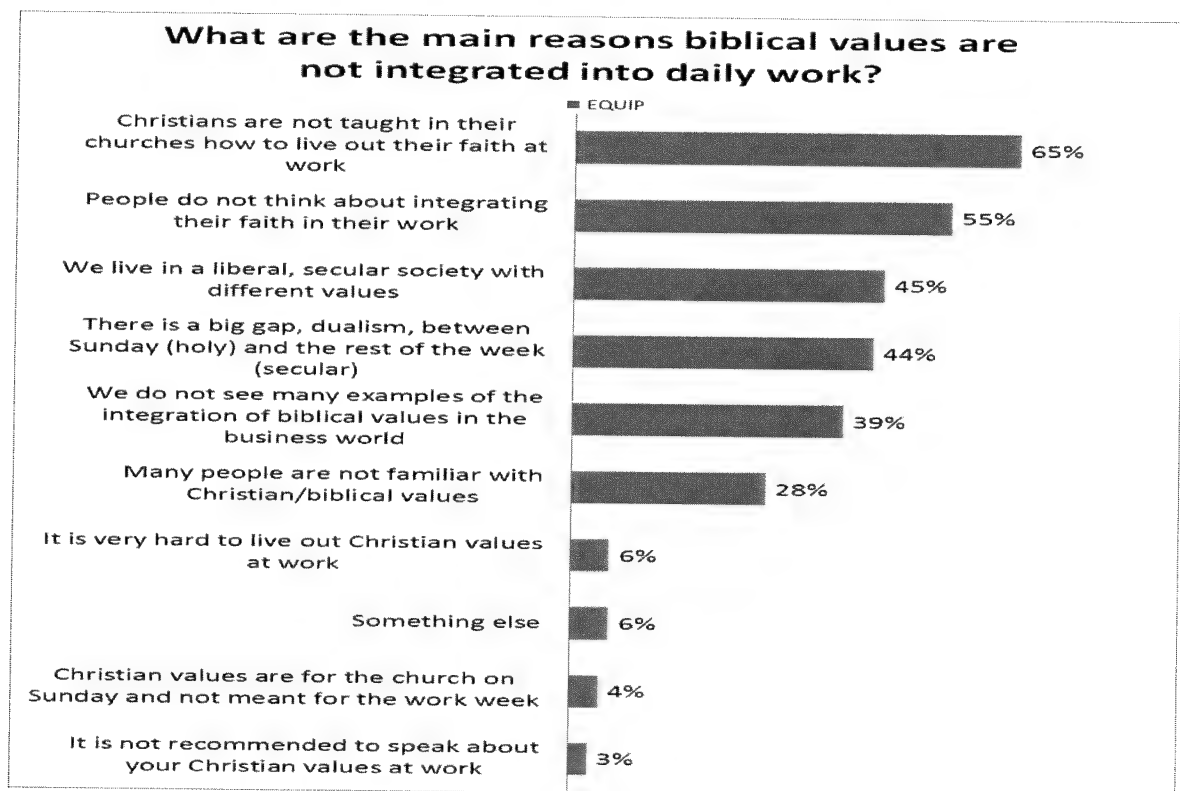


Figure 1.24. EQUIP - What Are the Main Reasons Christian/Biblical Values Are Not Integrated Into Daily Work?

Christians are not taught in their churches how to live out their faith at work.

This answer raised a few other questions, one of them being, “Are those leading the churches (priests or pastors) equipped for this task from their seminary/theological education?” Unfortunately, most seminaries and theological institutions that educate

and prepare pastors and priests do not have classes about workplace theology, to help prepare them for the challenges of the modern workplace. This is a significant problem that needs to be addressed and some changes need to be made in the theological curriculum. This is one area where further research can be directed.

Sermons on work, illustrations from the workplace, relevant themes and messages for the working people are rare in preaching. There is a need to compile resources: sermon illustrations from the workplace, books and materials about theology of work in the Croatian language (written or translated), trainings and seminars that would equip priests and pastors to better serve the majority of their congregation who go to work every day. In this area, we found our Equip training and workbooks to be helpful and used often outside of the formal trainings. Our results are not unique to Croatia and can be compared with similar challenges in other countries. Mark Greene, executive director of the London Institute for Contemporary Christianity (LICC), did a survey among Evangelicals in the UK:

How many churches are equipping their people in the workplace? ... Not many. In fact, fifty percent of the evangelicals I have polled have never ever heard a sermon on work. Never. Not one. Seventy-five percent have never been taught a theology of work – though almost all have been taught Genesis 1-3 – not a bad place to start. Seventy-five percent have never been taught a theology of vocation. And only twenty five percent have been encouraged to minister in their workplace.³

This was illustrated by a quote from William Diehl, former sales manager for Bethlehem Steel, about his experience in his church: “In the almost thirty years of my

³ Mark Greene, INTERchange, No.1, 1998.

professional career, my church has never once suggested that there be any type of accounting of my on-the job ministry to others. My church has never once offered to improve those skills which could make me a better minister, nor has it ever asked if I needed any kind of support in what I was doing.”⁴ Dorothy Sayers, writer and essayist, made the point, “In nothing has the church so lost Her hold on reality as in Her failure to understand and respect the secular vocation....But is it astonishing? How can anyone remain interested in a religion that seems to have no concern with nine tenths of his life?”⁵ These are important questions and thoughts for any pastor, priest and church leader to think about!

There is a lack of materials/trainings and very few opportunities for continued learning on the topic of leadership and/or theology of work in Croatia. Faith-based leadership programs, in many countries, provide this added education almost exclusively for people in ministry. From our survey of available resources in marketplace theology and faith at work, the majority is coming from Protestant sources. For those in the Roman Catholic Church, their availability or accessibility would be very low, especially because only a small amount is translated. As we saw in the second chapter, there are good books on theology of work written by Roman Catholics, yet the scope of their reading is probably very limited.

⁴ William Diehl quoted in Robert Banks, *Redeeming the Routines: Bringing Theology to Life* (Grand Rapids, MI: Baker, 1993), 59.

⁵ Dorothy Sayers quoted in Hugh Whelchel, *How then Should We Work? Rediscovering the Biblical Doctrine of Work* (Bloomington, IN: WestBow, 2012), 4.

People do not think about integrating their faith into their work.

Besides churches, marketplace ministries, organizations, individuals and good materials could help to raise awareness about the integration of faith and work. Believers are called “to proclaim the excellencies of God” as the apostle Peter states: “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”⁶ Followers of Jesus are called to be the salt and light of the world and to live and work with faith, love and hope. And as we live and work, as we go, we should make disciples, to teach all that Jesus has commanded in our spheres of influence.

Living and working with integrity and credibility is a great witness. As Kouzes and Posner wrote, “Credibility is the foundation of leadership.”⁷ Credibility comes from Latin word *credere* meaning “to believe.” Some dictionaries describe credibility as the quality of being trusted and believed in. As we saw, trust or credibility is a problem area in Croatia. Throughout its history, the changes in political domination have destroyed trust. This makes it even more critical for those who claim to follow Christ to begin to build trust, beginning in the everyday areas of work and family. In Nehemiah, each repaired the wall by their homes and eventually the whole city was fortified. If individuals in Croatia began to repair the breaches in the wall of trust by intentionally

⁶ 1 Peter 2:9.

⁷ James Kouzes and Barry Posner, *Credibility* (San Francisco, CA: Jossey-Bass, 2011), 27.

seeking integrity in each situation that faces them, would this make others aware and grow to provide for a stronger, more ethical country? Croatia is a small country and achieving a new level of awareness and intentionality in the workplace and relationships with others could indeed become visible. But unfortunately, basic ignorance, coupled with the struggle to survive in an economic crisis, requires someone to provoke this new thinking, and being a lone voice in Croatia, as we have seen, is culturally not the norm. But we are called to be a faithful presence in our spheres of influence - to be fruitful in the frontlines!

We are living in a liberal, secular, society with different values.

The importance of developing good habits from early childhood is for most parents obvious but the question is what is the culture or the ethos of the family is communicating, or from an even broader perspective, what the culture of a nation is communicating to its citizens. One conflict here in Croatia is the difference between developing good habits and the enforcing of tradition. Tradition often replaces the forming of spiritual disciplines as we saw in the responses to many questions. Furthermore, following tradition, regardless of its underlying truth or theological implications, has led many Croatians to a conflicting worldview which has little to stand on. The fact that self-proclaimed Christians are an overwhelming majority in Croatia, disputes the claim that "we are living in a secular and liberal society with different values." Are not the ninety-one percent of Croatians calling themselves Christian the bulk of society? Are they then being forced into a culture of 'different values' from the

remaining eight percent? Where is the logic here? Unfortunately, it reflects the greater problem of identity and the connection most people make between their traditions and their identity. Croatians need to be able to feel a sense of identity in their faith, beyond traditions and beyond denomination. The need for forming spiritual habits is so great. Without some new thrust in ways of teaching and equipping others to live out faith in work, the trend will not change because it is obvious that the 'secular and liberal society' stems from both those who claim to be Christians and those who do not. "For here lies a new starting point for an evangelical witness in a postmodern world: the centrality of Christ and his victory over the powers of evil."⁸

There is a big gap, dualism, between Sunday (holy) and the rest of the week (secular).

Dualism between secular and sacred realms, between the upper level that Plato called "form" and lower level he called "matter," is our inheritance from Greek philosophy. Later Augustine merged Platonic thought with Christianity and maintained the dualism between temporal and eternal. Thomas Aquinas (1225-1274), a significant theologian, confirmed the distinction between the "contemplative life" (*vita contemplativa*) and the "active life" (*vita activa*). Everything spiritual, contemplative, and sacred (God, Heaven, eternity, faith, theology, Bible, prayer, ethics, Grace, Spirit, clergy), ended up in the upper level that is considered more holy, and the lower, less-important level is the physical, temporal, and secular, and work is put here (work,

⁸ Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker, 2003), 48.

business/economics, science, reason, politics, state, school, nature, body, laity). Instead of passively waiting to go to heaven, we are called to actively work and worship in this world. We are forgetting that the holy city of Jerusalem in Revelation is coming down out of heaven from God to us. Dualism is broken down by Jesus' incarnation and resurrected body that redeemed and reconciled us with God. Our eschatology determines our (business) ethics! There needs to be further focus on a biblical worldview, incarnation and eschatology and its relation to the theology of work. We are called not to be "conformed to this world, but to be transformed by the renewal of our mind."⁹ If Jesus Christ is not Lord of all he is not Lord at all!

This dualism also will be challenged as we broaden our idea of the church being a building to the church as a body. We need the clarification of the meaning of the word *Ecclesia-Church*, because unfortunately, it often became associated only with a building attended usually on Sunday morning (or some other holy day), promoting the already present dualism between Sunday and Monday. Throughout this work it became obvious how important it is to (re)define terms we use in our communication. Often, we use the same words but have different meanings behind them. As we saw in chapter two, there is a value difference between cultures influenced by Protestantism and Catholicism. For example, praying often means different things to different people. To a Roman Catholic, it can mean praying the rosary to Mary and different "saints" - learned prayers; for Protestants it means speaking with God formally and informally. There is a different

⁹ Romans 12:2.

structure in a Evangelical church service and the Catholic Mass, but both structures seem to be similar in their failure to encourage more integration of faith and work.

The understanding of what it means to follow Jesus is of huge importance in this work. "Jesus himself put the point bluntly to those whose deeds did not match their words: 'Why do you call me, "Lord, Lord," and do not do what I say?' Christians who contradict Christ are Christians who are not following his call."¹⁰ It will require something new because, as we have seen, the historical presence of denominationalism has built more walls than bridges. When faith is reduced to where you go on Saturday or Sunday, then dualism will prevail. This is the place for the formation of small groups, which can be within the work week and provide a place for accountability and encouragement.

We do not see many examples of the integration of biblical values in the business world .

Because of the private and Sunday-only faith we do not see many good examples of the integration of faith in the everyday work. Many people in our surveys named their family members in the first place as good examples that inspired them and served as first leadership models. A good personal example means a lot. Kingdom businesses, companies that are run by biblical principles, are rare. Croatia needs a new ethical leadership culture. Systemic corruption and history without ethical leadership

¹⁰ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of your Life* (Nashville, TN: Word, 1998), 110.

development produced leaders who are not worthy to follow. The recent communist past did not allow the development of private companies. Many believers were not taught how to integrate their faith into their work and this trajectory did not change much in the last twenty-five years. We need more company founders and owners with integrity who will intentionally build Kingdom companies with ethical cultures, integrating a theology of work to show the way. In this area, faith-based leadership programs have been very valuable. Where can a company owner meet with others who are also seeking to build an ethical culture? Where can they learn biblical principles to use in their work in a non-reading culture where the cutting edge is only corruption or cut-throat materialism? How can they implement what they learn? To see small business owners attending programs like Equip or GLS and bringing along top managers and employees to learn as well, shows a new awareness and concern. Equip and GLS both have a multiplication factor in that they have materials which are meant to be shared. If each person who attends the training would repeat the material in their company, educational institution or organization, what could happen in a small country like Croatia?

Can developing and building a healthy small and medium business culture, outside the nuclear family and the local churches, be a start in rebuilding the trust in a broken nation? I think that one changed small and medium company leader with integrity who wants to build an ethical business and create an ethically healthy culture in his company can, first of all, starting with himself or herself and being an example, make a significant impact on his workers, clients, partners and the community, all

stakeholders. We are called to be credible, ethical and competent, trustworthy witnesses in our workplace and to lead where we are. Every culture (national and organizational) needs good role models and heroes, and people in leadership set the tone by their example, as Ken Druyvesteyn, former vice president of ethics, in the General Dynamics Corporation, said:

People in leadership need to...set the tone by the example of their own conduct. We could have had all the workshops in the world. We could have even had Jesus and Moses, and Mohammed and Buddha come and speak at our workshops. But, if after all that, someone in a leadership position then behaved in a way which was contrary to the standards, that instance of misconduct by a person in a leadership position would teach more than all the experts in the world.¹¹

Leadership

From our surveys *inefficient leadership* (particularly in politics and economy but we can add leadership in general including church leadership) was chosen as one of the three main causes of problems in Croatia. Inefficient leadership is often mentioned in media, conversations, interviews and surveys in Croatia. The leadership crisis is portrayed through the many corruption scandals in which leaders, from politics to business and other areas, were involved. When we asked what attributes, personal traits, values, and characteristics people look for and admire in a person whom they

¹¹ Linda K. Trevino and Katherine A. Nelson. *Managing Business Ethics: Straight Talk About How To Do It Right* (Hoboken, NJ: Wiley, 2011), 180.

would willingly follow, the responses closely resemble the original research done by Kouzes and Posner in *The Leadership Challenge*.¹²

Original research by Kouzes and Posner	EQUIP participants	Business students	Younger political leaders	Facebook friends
1. 89% HONEST	1. 78%	1. 69.9%	1. 60%	1. 75.5%
2. 71% Forward looking/Visionary	5. 54%	6. 43.5%	2. 54%	2. 62.8%
3. 69% Competent	4. 58%	4. 47.8%	5. 31%	3. 56.4%
4. 69% Inspiring	3. 60%	2. 65.2%	4. 34%	6. 45.7%
5. 45% Intelligent	2. 67% <i>Reliable</i>	2. 65.2% <i>Intelligent</i>	3. 51% <i>Intelligent</i>	4. 52.1% <i>Reliable</i>

Table 1.1. Testing the Original Leadership Research by Kouzes and Posner in Croatia.

The four different surveys in Croatia confirmed the importance of honesty (integrity, trustworthiness) in leaders. It seems logical that we want to follow honest leaders, but the reality in Croatia is the undeniable presence of numerous corrupt leaders and rampant corruption. In the research by Kouzes and Posner, the top four characteristics (honest, forward-looking, competent, and inspiring) have remained constant for the last thirty years. According to Kouzes and Posner, “credibility is the foundation of leadership.”¹³ What does credibility mean practically for a leader? “The

¹² James Kouze and Barry Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* (San Francisco, CA: Jossey-Bass, 2012), 35.

¹³ Kouzes and Posner, *Leadership Challenge*, 37.

consistent living out of values is the way leaders demonstrate their honesty and trustworthiness. It's what gives them the moral authority to lead.”¹⁴

The present economic and social crisis, along with recent corruption scandals among political leaders, the inefficient leadership culture, corruption in general and the lack of good, positive, credible role models all create a feeling of hopelessness in Croatia today. And good examples, heroes and good (leadership) models are important for any organization or country, particularly for building a new ethical leadership culture.

A short look in the past reminds us that Croatia can be proud of the number of Croatians who have historically contributed to science, politics, culture, art and sport. Among them are three Nobel Prize Laureates: Leopold Ružička (1887-1976) and Vladimir Prelog (1906-1998) both for chemistry and Ivo Andrić (1892-1975) for literature (born to Croatian parents but equally claimed by Bosnia and Serbia). Nikola Tesla (1856-1943), the inventor of the modern alternating current electric supply system, who refused to accept the Nobel Prize in physics in 1912, was born in Croatia by Serbian parents and died in America. The list can go on and there is a reason for such a list. Every culture has its heroes and leaders worth following. The sad thing for each culture is when the role models of leadership become people without integrity. “Negative public heroes”¹⁵ is another characteristic of present Croatian culture in which heroes become those who

¹⁴ Kouzes and Posner, *Leadership Challenge*, 40.

¹⁵ We learned about this sociological terminology from the work of Dr. Hrvoje Penda in the second chapter.

gained their riches in a suspicious way that was not sanctioned or media (and usually scandal) exposed “celebrities.”

Developing educational (training) models and programs that teach character, values, and ethical leadership are of crucial importance. And should not we, who call ourselves the followers of the best leader in history Jesus, show (model) the way?!

Faith-Based Leadership Training

In relation to the significance of leadership, we saw a huge lack and need for leadership training and material available in Croatia. If we exclude some denominational-specific training,¹⁶ there was not much offered. This need for quality leadership training in Croatia led us to research available existing faith-based leadership programs that are used worldwide. Partner Business Association started the EQUIP Leadership program and the Global Leadership Summit in Croatia. We will shortly describe and introduce both of these programs and focus on Equip as our case study for this work.

¹⁶ OMV (Equipping Young Leaders) is a leadership training program for youth in the Croatian Baptist Union. It meets a few times a year, bringing youth leaders and young potential leaders from different Baptist churches in Croatia. Sijetlana Mraz is the coordinator of OMV and she wrote her MA dissertation with the theme of youth education. Mraz, Sijetlana. 2014. “Communities Which Nurture: Exploring Christian education of young people within the Baptist churches in Croatia.” Master’s thesis, University of Wales.

About the Global Leadership Summit

The Global Leadership Summit is an annual training event for church, business, government, education, non profit, and community leaders to sharpen their skills. The Global Leadership Summit (GLS) is organized by the Willow Creek Association and held in more than 125 countries around the world. Every summer, GLS brings together world-class speakers, experts from different fields to Chicago and their talks are later translated and video-streamed around the world. The first GLS in Zagreb was organized in 2012. Around 1000 participants from different backgrounds have attended GLS in Croatia in the last four years.

The speakers that were translated and aired in Croatia in the last four years (2012-2015) include: Bill Hybels, Jim Collins, Bono, Wayne Cordeiro, Gary Haugen, Patrick Lencioni, John Ortberg, Pranitha Timothy, Carly Fiorina, Tim Keller, Liz Wiseman, Mark Burnett, Joseph Grenny, Brene Brown, Andy Stanley, Chris Brown, Horst Schulze, Sheila Heen. Many GLS themes have broader applications and can be integrated into the marketplace, the church and society in general. Through GLS, awareness is raised about improving leadership skills, excellence in work, and integrating faith and values into leadership in all sectors of society. GLS can help church leaders (pastors and priests) understand leadership challenges and marketplace issues. People working in the marketplace are encouraged to improve their skills, as well as discovering how ethics and values can be integrated into their work and leadership. Many good examples and projects about the integration of faith and work are presented. GLS materials are available in the Croatian language for those who do not speak English.

About Equip Leadership Training

EQUIP Leadership is a non-profit organization, specializing in training and mobilizing effective Christian leaders to transform their world. Today, EQUIP is present in almost all the countries of the world. We conducted six modules starting in October of 2011-2013 (every six months). Training modules included practical topics like:

Calling, vision casting, priorities and decision making, 80:20 rule, developing people skills, strategic planning, delegating, teamwork, developing leadership potential, mentoring, evaluation and measuring growth, attitude, building a healthy network of relationships, improving your communication skills, handling difficult people and situations, the five levels of leadership, choosing your leadership style, developing other leaders in your organization, stewardship, reaching the potential of your organization, cooperation and partnership, leadership and personal growth, credibility, time management, leadership and relationships, and building effective teams.

From the broad themes covered, we can see that most of them are related to work and can be applied in the marketplace. The teaching principles are illustrated with biblical examples, stories and characters which form a good connection to a biblical theology of work and distinguish this program from other leadership (secular) programs available.

Evaluation of EQUIP Leadership Training

The EQUIP Leadership, Volume One, was finished in 2013 and we saw the graduation of the first 80 certified EQUIP trainers in Croatia. Because of the positive feedback, we continued with EQUIP Leadership, Volume Two, from 2014-2016. We evaluated the program for this thesis and asked participants to help us with their feedback as to how EQUIP was helpful to them in their everyday work. What did we

learn from participants in EQUIP leadership program and how are those findings connected with the need for more integration of faith and work in Croatia and this thesis?

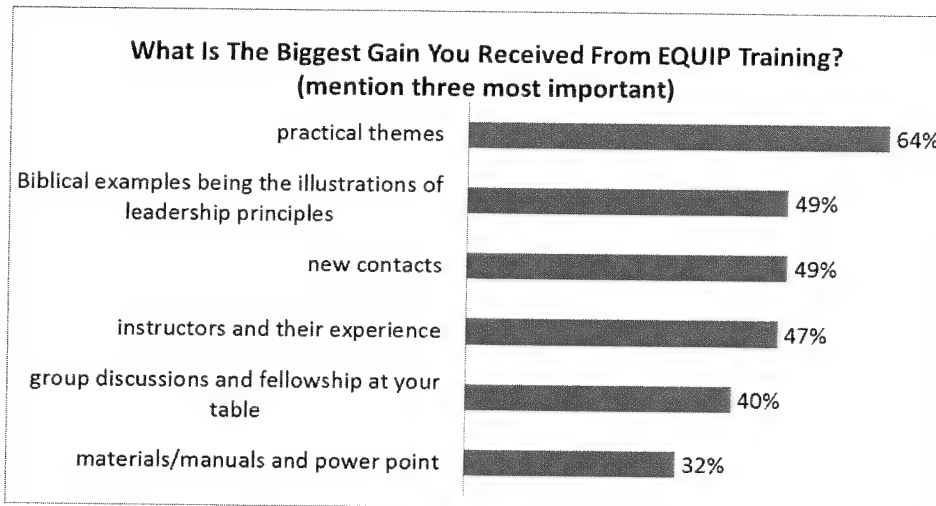


Figure 1.25. What is the Biggest Gain that You Received From the EQUIP Training?

1. Practical themes (64 percent) – we can see that most of the themes and topics were practical and applicable for the work and marketplace.
2. Biblical examples being the illustrations of leadership principles (49 percent) – participants appreciated and found helpful the biblical examples.
3. Meeting new people (49 percent) – people from different backgrounds were together, it was interesting to meet new and different people who share same interests.
4. Trainers and their experience (47 percent) – good examples that trainers brought from their work experience.

5. Group discussions and fellowship at the table (40 percent) – fellowship and friendship developed in a setting of a small group around the tables where communication was encouraged.

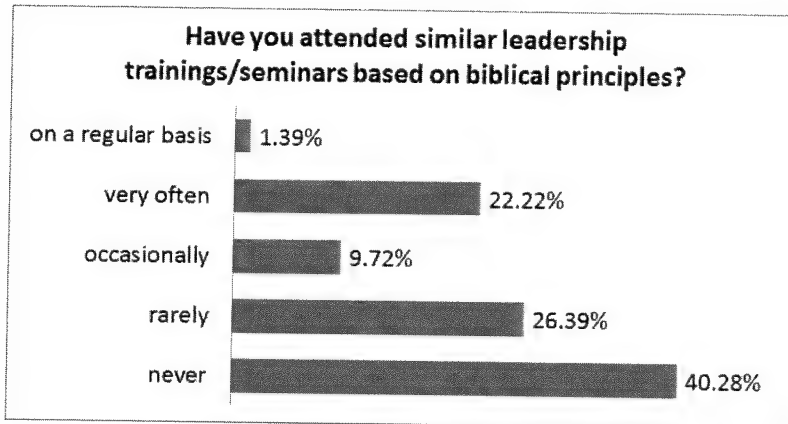


Figure 1.26. Have You Attended Similar Leadership Trainings/Seminars Based on Biblical Principles?

Forty percent said that they had never attended similar trainings and 26.39 percent answered rarely. This makes almost 67 percent, which is a high number of participants who never or rarely attended seminars or training based on biblical principles. This shows that there is a need and opportunity for biblical based programs and trainings and that many people are not taught how to integrate their faith into their work. Only 1.39 percent regularly had attended similar biblical leadership programs.

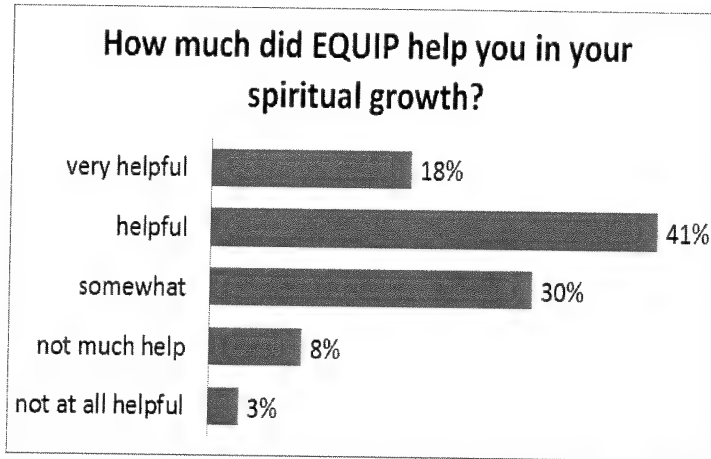


Figure 1.27. How Much Did EQUIP Help You in Your Spiritual Growth?

Almost 60 percent of participants said that EQUIP helped them in their spiritual growth (18 percent said very much with 41 percent saying much). For 30 percent it was somewhat, more or less. It is encouraging that less than 11 percent said little or not at all. When asked in what way did EQUIP help you in your spiritual growth, some participants answered:

- Connecting real life with the Bible.
- To persevere in living with integrity and to build in biblical values into my work and all segments of my life.
- To make the decision that God is owner of my life, my talents, my possessions and time and to free myself of the tension and serve him with joy.
- Better understanding and a new view of biblical situations helped me in my spiritual growth.
- It helped me to think about my work in the light of biblical texts.
- I decided to follow biblical principles, even with the ups and downs that such a decision brings.
- Along with Equip, I started the spiritual discipline of everyday meditation on the Holy Scriptures and this made a significant impact on my spiritual life.
- Biblical principles helped me to solve some uncertainties in my work.
- I started to regularly read and systematically study the Bible.
- I was inspired to read the Bible more, to think more about the Word of God.
- Thanks to Equip, I am more thorough in my faith and I gained more trust that God works in my life.

From the answers, we see how much EQUIP helped participants to read the Bible more and to find how biblical examples are relevant for today's leadership and work. We can see the connection between Equip and the need for more integration of faith and work that we addressed throughout this thesis-project. In this way, it addressed the problem of biblical illiteracy mentioned earlier in our surveys.



Figure 1.28. Have You Attended the Global Leadership Summit?

A significant number (67 percent) of Equip participants had attended GLS. We asked them to compare those two leadership programs. Some of the answers were:

- I'm inspired by GLS, in Equip I like the small group work. Equip is more intimate, better relationships among people are developed, topics are practical and applicable. GLS is a chance to hear world-class speakers and great topics. GLS is more like a conference and more impersonal. I believe that those two programs complement each other. Both are good, each in their own way.
- Equip goes deeper into a topic and small group work is valuable. I would recommend both. As an entrepreneur, GLS is more useful for me.

- GLS is inspiring, and EQUIP is practical. For personal work on yourself and interaction, EQUIP is better, GLS motivates and gives you new ideas. They are great together, they complement each other.
- Equip as basic education and formation and GLS as life-long education.
- GLS offers a broad range of speakers and attractive topics, EQUIP offers intimate contacts and group work that better connects people.
- EQUIP, as the name says, is great for equipping, GLS is great for motivating, giving new inspiration.
- It looks to me that GLS is better for those who lead bigger organizations. EQUIP seems to be more practical for leaders who lead smaller teams or smaller projects.
- EQUIP is more like a seminar, equipping. GLS is more like a conference, inspiring.

From the evaluation many EQUIP participants see GLS as a complementary project that inspired and motivated them in their leadership development. Both of these pilot projects (EQUIP and GLS) are contributing to the bridging of the faith and work gap in Croatia.

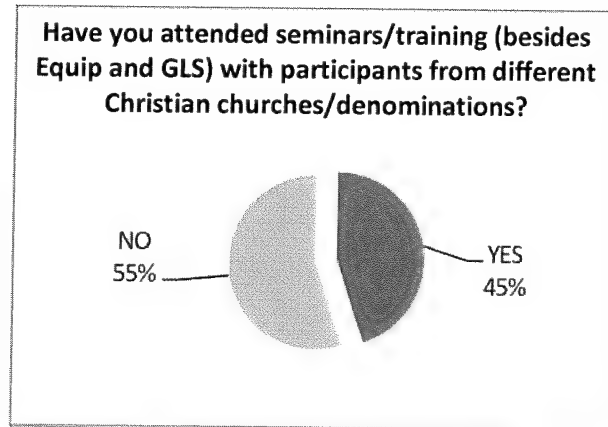


Figure 1.29. Have You Attended Seminars/Training (besides Equip and GLS) With Participants From Different Christian Churches/Denominations?

More than half of the EQUIP participants had never before attended seminars/trainings with members from different denominations (55 percent). Equip and GLS show that there is enough interest for faith based programs that would bring together people from different churches and denominations. The present great divide in Croatia is not only between Protestants and Roman Catholics, but between the individual churches and denominations as well. In a sense Equip (and GLS) serve in uniting and connecting a diverse group of participants coming from different backgrounds. However, it is also true that some believers from each denomination/church most likely do not want to attend a program with participants from different denominations.

One of Leslie Newbigin's¹⁷ requirements for a missionary encounter with our culture is a radical theological critique of the theory and practice of denominationalism.

¹⁷ Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids, MI: Eerdmans, 1986), 144.

He quotes Richard Niebuhr's dictum: "Denominationalism represents the moral failure of Christianity."¹⁸ In the Croatian context and culture, this quote has significant consequences, depending from which side we look at it. We saw how, historically, the Roman Catholic Church influenced Croatian culture. The first problematic date is the year 1054 and the church schism between the Roman Catholic Church and Eastern Orthodox Churches. The border of the schism was the border between Croatia (Roman Catholic) and Serbia (Serbian Orthodox). When we include into this picture many different, divided, small Evangelical denominations that do not cooperate and exclude each other, we might agree with Richard Niebuhr's dictum: "Denominationalism represents the moral failure of Christianity." If we first ask the question, "Is Jesus divided?", we might better understand that Jesus' prayer for unity does not mean uniformity.

In this cultural context, we can understand how significant some answers are from the EQUIP participants. A uniting factor at EQUIP (and GLS) is the topic of leadership and the integration of leadership and biblical principles into our everyday work and not theological themes that would confront or divide, and the fact that each participant can apply it in his own context.

¹⁸ Newbigin, *Foolishness to the Greeks*, 144.

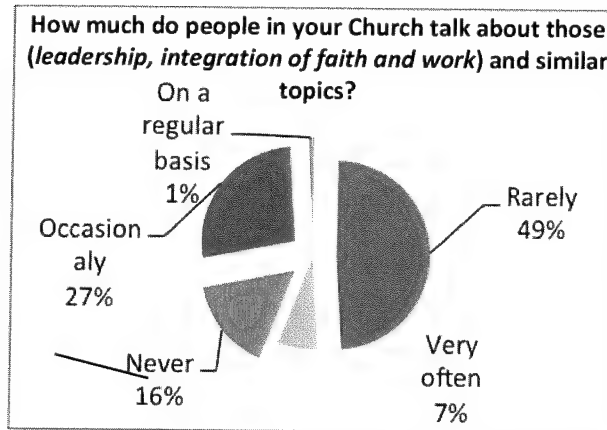


Figure 1.30. How much do people in your Church talk about those (leadership, integration of faith and work) and similar topics?

Sixty-five percent answered that they rarely or never (49 percent said rarely and 16 percent said never) talk about leadership and integration of faith and work or similar issues in their churches. It is enlightening and confirms the premise that one of the main causes for not integrating our faith into the workplace is the fact that believers are not taught in their churches how to do so. Only 8 percent said that they talk often or regularly in their churches about those or similar topics. This indicates the need for more programs like EQUIP and a much stronger education of pastors and priests in this area.

Leslie Newbigin talks about “declericalized theology” as one of the requirements for a missionary encounter with our culture today. With this term, he describes the withdrawal of theology from the world of secular affairs, particularly by the work of biblical scholars who took the Bible “out of the hands of the layperson; it has now become the professional property not of the priesthood but of the scholars.”¹⁹

¹⁹ Newbigin, *Foolishness to the Greeks*, 142.

Robert Banks talks about the need for a “theology of everyday life.”²⁰ Theology is far too important to be left only to the theologians! We need a theology not only *of* and *for* but *from* and *by* ordinary followers of Jesus (laity). For too long we lived with this dualistic worldview that it is hard to even address the issue. And maybe the one good starting point is to reclaim the biblical vision of the “priesthood of all believers.” The Reformation only partially reclaimed this vision. “As Cyril Eastwood says at the conclusion of his exhaustive two-volume survey of the doctrine of the priesthood of all believers, ‘No single church has been able to express in its worship, work and witness, the full richness of this doctrine.’”²¹ The biblical vision of ordinary people of God is distorted.

Yves Cognar (1904-1995) was one of the respected Roman Catholic theologians who substantially wrote about the issues of laity in the Roman Catholic Church. Although the Vatican II made significant changes in the area of the role of laity, there is still a long way to go in the hierarchical priestly structure of the Roman Catholic Church before the laity will get more responsibilities. The Catholic charismatic movement is making an impact and includes many lay leaders with spiritual gifts, but it is not always welcomed by the church hierarchy and has its own challenges.

In our case, where participants are active and engaged members from different Evangelical and Roman Catholic churches, this answer about how much people talk in

²⁰ Robert Banks, *Redeeming the Routines: Bringing Theology to Life* (Grand Rapids, MI: Baker, 1993), 10.

²¹ Banks, *Redeeming the Routines*, 25.

their churches about the integration of faith and work or similar topics illustrates the sobering reality in many churches in Croatia.

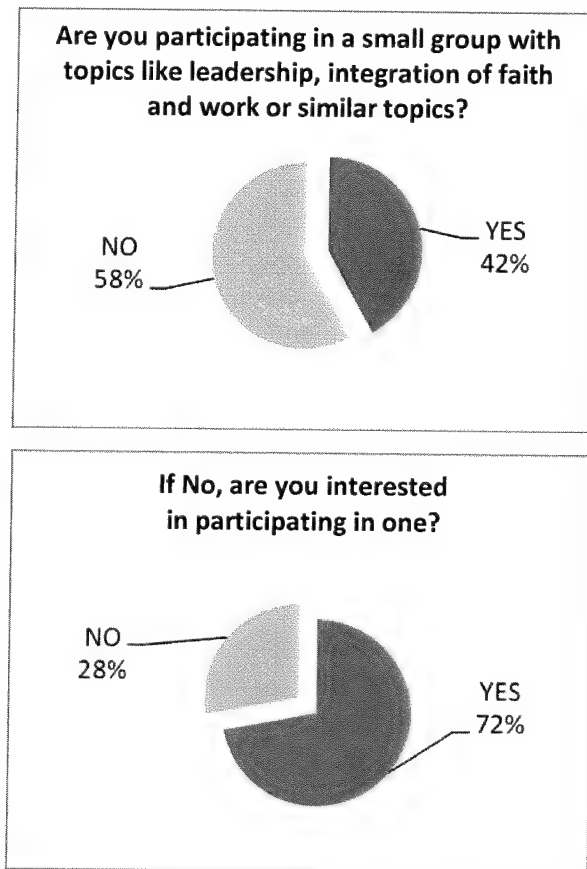


Figure 1.31. Are you participating in a small group with topics like leadership, integration of faith and work or similar topics? If No, are you interested in participating in one?

Fifty-eight percent of the participants do not participate in any similar small group. And on the question 'if not would you like to,' seventy-two percent said yes. This answer shows that there is an interest and willingness to participate in small groups that would continue the discussion in between the GLS events and EQUIP trainings. The uniqueness of EQUIP in Croatia is that we organized tables of 8-10 people. This provided teams from the same organization to sit together and discuss the themes and talk about

the application in their work or ministry. Such a small group feeling contributed significantly to the communication and interaction among participants. An interesting phenomenon in Croatia is that many churches do not have functional small groups. Our survey illuminates, in a way, this phenomenon. Having in mind that many of EQUIP participant are regularly going to church, and are active and engaged, the fact that 58 percent said that they do not participate in any similar small group is indicative. In his important research about church growth, Christian A. Schwarz²² writes that one of the most important principles, a quality characteristic of any growing church, is the multiplication of holistic small groups. Maybe this lack of small groups in churches is the reason why many churches do not grow? Our research shows that there is an interest in participating in small groups that would talk about leadership or similar topics from the biblical perspective.

Cultural Adaptation of Equip Leadership Training

What did we learn about some specifics of Croatian culture and how did we apply them in EQUIP? Using Hofstede's dimensions of culture, we learned that Croatia is a strong *uncertainty avoidance* culture. Uncertainty is a subjective experience. There is a difference in learning – students are comfortable in structured learning situations and concerned with the right answers. In this category, the EQUIP program did not need much changing as it is structured – the answers are in the back of the workbook, the

²² Christian A. Schwarz, *Natural Church Development* (Carol Stream, IL: ChurchSmart Resources, 1996), 32.

schedule is set three years in advance and there is some familiarity in each module. One change we did make in this regard was to request the same American trainers to come for each module and we found people were very responsive to this. They developed relationships with the trainers over the course of time and probably forgave much cultural insensitivity because of the relationship. Croatia is a *large power distance culture* where people need to be told much more than in a low power distance culture and leaders in authority are respected. It was a unique approach of EQUIP Croatia that we personally invited leaders from different backgrounds and denominations. Knowing that Croatia is a more *collectivist culture*, where the interest and honor of the in-group (family, denomination, church, company and organization) is important, we took this into account when we organized the seating around tables where 8-10 people could sit together. This is another unique innovation compared with many other EQUIP venues. This provided more team work, more belonging, more interaction and communication among the members of the group. The venue is purposefully chosen to be professional but neutral, being held in a hotel instead of a church which is usually the venue for EQUIP trainings in most other countries. How much did we succeed in the cultural adaptation and how much was Equip culturally relevant is best illustrated with the evaluation from participants. Sixty-five percent answered that Equip was culturally relevant. Most of the comments and suggestions for improvement reflected the need for more Croatian examples, and concrete problems. The remaining thirty-five percent is a challenge for us to contextualize further similar projects and to develop Croatian trainers, materials and programs.

Lessons From Equip Toward a Biblical Theology of Work

What did we learn from those answers and how can we apply this learning? As a brief summary, I see the following five areas where Equip contributes and connects with the biblical theology of work:

- EQUIP bridges the gap that exists in many churches by providing teaching materials about everyday leadership and work expressed by many participants. It is designed to train trainers to teach others in their own churches (including pastors and priests), organizations and companies to apply what they learned in their context and culture. A key part of this equipping is the potential of multiplication, being trained to train others, and having quality materials translated into Croatian to use.
- EQUIP educates, encourages and equips participants to think about the integration of their faith into everyday leadership and work.
- For the Croatian context and culture, it is extremely important that it encourages reading the Scriptures. In each session, the main points are illustrated with biblical examples and stories by which participants can see how relevant and lively Scripture is for everyday life and work. Equip participants mentioned that one of their highest gain from Equip were biblical examples which illustrated leadership principles.
- EQUIP addressed the gap and dualism between Sunday-Monday, secular-sacred, priests/pastors-lay members. It brings work, Scripture and faith

together on the same page, without compartmentalizing it. In addition, the neutrality of meeting in a non-religious, more equalized setting brings a certain feeling to the event in that everyone is a learner and the small group work confirms that everyone has a contribution.

- By bringing and connecting leaders from different backgrounds and fields, it equips and encourages them to be good examples and models in their life and work, something greatly needed in Croatia. As we previously commented, EQUIP built some denominational bridges among participants coming from different churches. In a connected society, the realization that you are not alone but part of a community desiring to see a difference is essential.

Conclusion

Our survey confirmed that most of the participants in our different test groups were Christians, similar to the census in Croatia, and that they go to the church regularly, but we saw that they do not know the Bible very well. This biblical illiteracy is one of the main problems, especially for a biblical theology of work. Our research confirmed that most of the participants in our test groups would like to see biblical values like integrity, excellence, hope, love, forgiveness, honesty, etc. integrated into everyday work but that there is a value gap in Croatia. The responses of all participants closely resemble the original research done by Kouzes and Posner in *The Leadership*

Challenge.²³ It confirmed that people want to see honesty and integrity in those whom they would willingly follow. That confirms the need for developing educational (training, mentoring) models and programs that teach character, values, and ethical leadership.

The survey confirmed that projects like the Global Leadership Summit and EQUIP Leadership served to bring awareness and address the need for integrating (biblical) values into leadership and work. It appears that faith and faith-based projects and programs can open up the discussion and contribute to the business ethics and leadership culture. We realize that there is much room for improvement and recognize areas that need to be sharpened and more integrated with Croatian culture. The obvious problem with faith-based projects and programs is that they are still projects and programs and the same challenges arise in building fellowship that reaches beyond one day a week. However, at this time where it is all new, our pilot projects contributed toward the equipping and encouraging of (new) leaders in Croatia. In the last chapter we will continue to draw further conclusion from this work and give direction for the future.

²³ Kouzes and Posner, *Leadership Challenge*, 35.

CHAPTER FIVE

LESSONS LEARNED AND NEXT STEPS IN CROATIA

There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!

—Abraham Kuyper

Croatia has a largely 'Christian' culture, yet, corruption is widespread. It has natural potential, yet it is not fully realized. While many people identify with their Christian faith, most Catholics (86.28 percent), Orthodox (4.44 percent) and Protestants (0.64 percent) do not read the Bible. Even when they do read the Bible, they do not apply it to their daily lives and work. Further, the pastors and priests, as in many other parts of the world, talk of faith in largely personal (holy) terms, with little application to the issues of corruption and "structural sins." In chapter four, we tested some training material from Equip to see if this could open the eyes of participants to see that their faith should go beyond the personal, and affect business and government. We found this promising, yet this needs to be further contextualized for the Croatian context.

What next?

There are many possible directions to pursue at this point. We recognize that our work has largely established the opportunity for making a difference broadly, but now we need to define some specific steps to truly make a difference in the country. In this chapter, we will outline some of the key directions to follow for further work. The first and most obvious next step will be to use the findings of this paper to create better

adapted training programs, like Equip, to meet the needs and context of Croatia. The opportunity is to draw on the self-identification of people as Christians, but to gear the training more toward the issues in Croatia. First, we will present five areas that would need to be a foundation for Equip and/or any other training program and will be a core for our marketplace ministry Partner. They were identified through our research, but to make it easier to share, we started them each with T: TRAIN the Trainers, TEACH to Think, TALK about Values, TRANSFORM the Dualism and TRY to be an Example.

Second, we will address the role of leaders in changing institutions of cultural formation. We recognize the need for both general training and specific training for leaders.

Third, the technology revolution that is sweeping the world offers both an opportunity and an additional complexity. The availability of the web and social media offers a great platform to engage a greater population. As well, there is the opportunity to use technology as a means of swiftly delivering training at low cost through online courses. Although this paper did not address this directly, it needs to be explored more in future research because of its global influence and, therefore, we mention it here in the consideration of future steps. It is important to recognize that technology is not simply a neutral force, but also its effects are changing the culture in Croatia. How do we adapt the training to a more technology-infused culture? We will conclude this chapter by listing some of the important areas of further development of the Partner marketplace ministry in the coming years.

Adaptation of Training for Croatia

We learned from our survey about some potential barriers that hinder the integration of biblical values like integrity, excellence, hope, love, forgiveness, honesty, etc. in the workplace of Croatia. Based upon those findings, the next step(s) should be the production of a contextualized training program (such as EQUIP or other programs) that would address and overcome those barriers. Those five most-mentioned reasons for the lack of integration of faith into work are identified in our research in chapter four, but here they are shortened and each start with T: TRAIN the Trainers, TEACH to Think, TALK about Values, TRANSFORM the Dualism and TRY to be an Example. We will briefly make a few concluding comments about each area.

1. Believers are not taught in their churches how to live out their faith at work.

TRAIN the Trainers – CHURCH

Throughout this thesis, the indispensable role of local churches to teach and preach the importance of integration of faith and work came many times into the focus. We recognize the need for special tools and training for pastors and priests. In developing such materials/programs, the Bible is the common ground and, regarding theology, we learned that “we are witnessing a remarkable ecumenical convergence in the practical theology of work. That theology, both Protestant and Catholic, gives to human work a central role in the understanding of human life in relation to both God

and the world.”¹ Therefore, a biblical theology of work is another common ground. In the face of so many (theological and other) issues and questions that divide Christianity, it is important to step out on common ground and to remember that Jesus is not divided. Fortunately, there is only one foundation! “For no one can lay a foundation other than that which is laid, which is Jesus Christ.”² Dr. Robert Weber wrote about this verse,

Faith did not begin with the church, with worship, with Scripture, with theology, with spirituality, with education, with evangelism or social action. All these aspects of Christianity, important as they were, were servants of this central theme of faith: Christ became one of us in order to destroy the power of evil and restore us and the world to God.³

Both programs, Equip and GLS, provided a unique meeting place for believers from many different churches and denominations. This safe platform for dialogue and learning was an extremely important discovery in our research because the reconciling of the body of Christ is a huge factor in the future of a healthy, ethical culture in Croatia.

The text in Ephesians four is a great foundation and encouragement for such an adapted training for pastors and priests: “And he (*Jesus*) gave the apostles, the prophets, the evangelists, the shepherds and teachers, **to equip the saints for the work of ministry** for building up the body of Christ.”⁴ It seems that Jesus gave the apostles,

¹ Lee Hardy, *The Fabric of this World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, MI: Eerdmans, 1990), 76.

² 1 Corinthians 3:11.

³ Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker, 2003), 66.

⁴ Ephesians 4:11-12, emphasis and italics are mine.

the prophets, the evangelists, the shepherds and teachers for the purpose of equipping the saints, all of us, all the laity for the work of ministry! This 'work of ministry' for most of us includes our workplace. A few questions came to mind by looking at this text. First, do we have all those roles (fivefold ministry) today in our churches and second, are our present structures and models supporting this equipping of the saints (the laity) for the ministry? Hendrik Kraemer's words from 1958 are still speaking today: "In raising today the lay issue in the Church, one raises at the same time the demand for a new ecclesiology....In many respects Churches are more recalcitrant to change than any other institution, because they have sacralized themselves."⁵ A growing number of people who are leaving the institutional church attest that the old forms and models might not be relevant for the radically different society and culture of today. "We are surrounded by the relics of the Christendom Paradigm, a paradigm that has largely ceased to work. (These) relics hold us hostage to the past and make it difficult to create a new paradigm that can be as compelling for the new age as the Christendom Paradigm has been for the past age."⁶ If this quote rings true, every local church needs to ask some important questions again and again: "Are our forms and models supporting our purpose? Are we missional, incarnational and intentional? Are we equipping the saints for the ministry in the marketplace?" Winston Churchill once said: "We shape our buildings; thereafter they shape us." This research can be expanded in the field of

⁵ Hendrik Kraemer, *A Theology of the Laity* (Vancouver, BC: Regent, 2005), 49, 177.

⁶ Loreau Mead quoted in Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos, 2006), 66.

(*missional*) ecclesiology and its relationship to a theology of work. We need a local church that would equip saints (laity) for the work of ministry (in our everyday life and workplace), church that works!

One specific need will be to translate materials, commentaries on theology of work, possibly making accessible Catholic documents that we found which promote this theme. Especially, we need to promote biblical examples because throughout the Bible, God speaks of the strong connection between faith in worship and proper conduct in the marketplace. Then this theme is furthered through the incarnational living described in the New Testament. A first step would be to seek to translate some books and materials now available only in English.

2. People do not think about integrating their faith in their work

TEACH to Think – PERSONAL

On the personal level, people need to be taught to take personal responsibility in matters of faith, their relationship with God, and their work. Here collectivism does not help much.

In the London Institute for Contemporary Christianity (LICC), they ask the question: “What would happen in our nation, in our neighborhoods, in our schools and clubs and workplaces if those 98% (of Christians who are not in paid church work) were genuinely envisioned and equipped to make a difference for Christ right where they are

on their daily frontlines?"⁷ Mark Greene and his team developed a simple 6Ms' framework as a reminder to be fruitful on the frontlines:

- On your frontline, how can you:
- M1: Model godly character?
- M2: Make good work?
- M3: Minister grace and love?
- M4: Mould culture?
- M5: Be a Mouthpiece for truth and justice?
- M6: Be a Messenger of the gospel?⁸

The best example about the integration of faith and work should start with us, living and working with integrity. Warren Buffet said, "Somebody once said that in looking for people to hire, you look for three qualities: integrity, intelligence and energy. And if they don't have the first, the other two will kill you. You think about it; it's true. If you hire somebody without the first, you really want them to be dumb and lazy."⁹ God is sovereign, He does not need us, but as we saw in the third chapter, in the first act of His divine drama, He chooses us to be His co-workers and ambassadors in the world and work. "Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God."¹⁰ In the world in which the Word became flesh and forever changed the world, He gave us the example of how to be "in but not of the world." James Hunter calls it a theology of faithful presence:

⁷ From the promotional material about the London Institute for Contemporary Christianity (LICC), <http://www.licc.org.uk/>.

⁸ Mark Greene, *Fruitfulness on the Frontline: Making a Difference Where You Are* (Nottingham, UK: IVP, 2014), 38.

⁹ Warren Buffett quoted in Linda K. Trevino and Katherine A. Nelson *Managing Business Ethics: Straight Talk About How To Do It Right* (Hoboken, NJ: Wiley, 2011), 26.

¹⁰ 1 Corinthians 5:20.

When the Word of all flourishing – defined by the love of Christ – becomes flesh in us, in our relations with others, within the tasks we are given, and within our spheres of influence – absence gives way to presence, and the word we speak to each other and to the world becomes authentic and trustworthy. This is the heart of a theology of faithful presence.¹¹

Practically, this means opening our eyes and minds, to see and understand, and our mouths to communicate (with words and deeds) to those directly around us in our spheres of influence - from our families to our workplace. Many comments from the Equip participants reflected on a new awareness about biblical principles and the need for integration of faith and work and how this influenced their personal communication and changed their behavior towards fellow employees in their workplace.

3. We live in a liberal, secular society with different values

TALK about Values - CULTURE

Miroslav Volf writes, “The public role of faith is one of the most problematic global questions of today.”¹² Understanding the challenges and values of the present (postcommunist, postwar, postmodern) culture in Croatia is very important if we want to be credible witnesses. Marketplace apologetics and evangelism, answering questions that are frequently asked or communicated in the media, understanding cultural values,

¹¹ James D. Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford, UK: Oxford, 2010), 252.

¹² Miroslav Volf in his book *Javna vjera* (Public Faith), asks three questions: 1. On which way Christian faith works wrongly in the modern world and how should we deal with this? 2. What should be the main worry of those who follow Christ concerning a good life in today's world? 3. How should Christ's followers fulfill their vision of a good life in the world in relation to other faiths and together with different people with whom they live in one state? In the preface to the Croatian translation of his book Volf writes that „*The public role of faith is one of the most problematic global questions of today.*“ Miroslav Volf, *Javna vjera: kršćani i opće dobro*. (Rijeka, Croatia: Ex Libris, 2013), 10.

questions of today, would be of huge help to all believers who spend most of their waking hours in their workplaces. We hope that these will be topics discussed within the churches, but, as we have found, if this is not the case, then programs like Equip and GLS are excellent opportunities to bring this awareness. The more people hear of values and talk about them, the more they will appear to be normal. This is so important in a culture like Croatia which has had a different worldview impressed on it so much so that people do not expect to see values like faith, hope, love, integrity, forgiveness in the workplace, even though we found that the overwhelming majority believe they should be there. For someone to hear about biblical values and business skills at a training like Equip and then hear the message again from world-renown speakers at GLS all reinforces the fact that values can be lived out and are being lived out. Values should be brought up for discussion in all possible ways: publishing books, developing different online platforms to address the issues, media outlets, small groups and training seminars/conferences. Our training should consider all those issues and opportunities.

4. There is a big gap, dualism, between Sunday (holy) and the rest of the week (secular)

TRANSFORM the Dualism – CULTURE

Incarnation is the central event of History. This central event and verse “the Word became Flesh,” shows that the prevailing dualism – between spiritual and material, sacred and secular, Sunday and Monday – is wrong! And the resurrected Jesus is sending us to continue His incarnation by being His witnesses, ambassadors, and live with integrity in the world and our work. “As the Father has sent me, even so I am

sending you.”¹³ Of course this requires not only knowing about Jesus but (personally) knowing Jesus and obeying his words. Nancy Pearcey talks about dualism/dichotomy in our minds as the greatest barrier to the power of the gospel:

We have to reject the division of life into a sacred realm, limited to things like worship and personal morality, over against a secular realm that includes science, politics, economics, and the rest of the public arena. This dichotomy in our minds is the greatest barrier to liberating the power of the gospel across the whole of culture today.¹⁴

As we have seen in Croatia, many cultural factors from the dualism between clergy and laity in the hierarchical Roman Catholicism to the years of communism with its dualism between public and private have actually further fueled the dualism between Sunday and Monday. Dualism blinds us from the holistic biblical worldview. How will we practically address this? The communication of a scripture-based workplace theology will be an important part in diminishing this dualism. How can we bring awareness of a biblical theology of work? As we have said, the church is crucial in teaching integration of faith and work, because the majority of Croatians, who are Roman Catholics, still have a great trust in the church as well as the smaller Protestant denominations. But, another method will be the offering of training programs like Equip and GLS where the Bible is taught in connection with learning in a place that is open to all. In this kind of inclusive atmosphere, we can learn about others who talk and live differently. We also found that

¹³ John 20:21.

¹⁴ Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton, IL: Crossway, 2005), 20.

people desire to be part of small bible study or professional groups where people can talk about those topics.

5. We do not see many examples of the integration of biblical values in the business world

TRY to be an Example – ORGANIZATIONAL

If we think about our work only in terms of making money (instrumental, extrinsic) we are missing the element of meaning that work provides for our own and societal development, and rarely do we think about our work as our mission as well. Faced with the high unemployment and low wages in Croatia, even the money is a question for many. Because of the corruption, inefficient leadership and negative attitude toward work, people cannot find much meaning besides survival in what they do and many rarely think about their workplaces as their mission. There are different views¹⁵ of work and mission:

- Work is the field of mission (some people see their work as a place for mission, some see it only as their evangelism field),
- Work supports mission (some people think about their work as a means for making money so that they can support the mission, their churches or those in need),
- Work provides channels for mission (for some people work gives a cover and platform, a channel for the mission, often called and known as “tentmaking”),
- Work as mission (this view sees the work as having intrinsic value in its self, we do our work with excellence, with the best quality as we can, and we integrate our faith and values in our work. This aspect of work is often missed and underdeveloped).

¹⁵ R. Paul Stevens, “A Contextualized Theology of Work for Asia.” An expanded summary from discussion during the Asian Consultation on Marketplace Theology (Manila, November 28-30, 2007), 16-17.

What IF more people would be educated, encouraged and equipped to do their work as their mission, to do their work with integrity and excellence? We need to start a network of business owners who are ready to build Kingdom companies and be an example in the marketplace. GLS provides a platform where participants can learn about good examples in the world. EQUIP brings and connects people together who share similar values and this provides a community and fellowship. In small groups, people can encourage each other to be examples in their work. Good books like “Loving Monday” by John Beckett are a good example for others and have been well accepted. How much more influential could good books by Croatian authors showing Croatians ‘loving Monday’ be? All those initiatives bridge the faith and work gap in Croatia.

Engaging Leadership of Croatia

In Croatian culture, the distinctive of leadership reflects high power distance, collectivism, strong government control within communism and the hierarchy of the dominant Roman Catholic Church. All of this points to the prominence of leaders. Yet we saw that the level of trust of leaders was very low. In that discrepancy lies one of the truths of the Croatian situation: although Croatians may not trust leaders, the position and power of leaders gives them importance. Leaders often hold an untouchable status in cultures like Croatia. When you add all the distinctives, you get a culture of people waiting to be led and yet very few seeking to lead. Those who are in a leadership position have a huge importance for the country. Engaging leaders from business, politics, education, church and other institutions is strategically important. Institutions

of culture formation are very important in shaping the culture. And it is hard to change a culture if its institutions of culture formation are not fundamentally reformed, restructured and changed! Croatia, as we have shown, is more progress and development resistant, is more of a passive culture in regard to leadership, change and individual initiative:

And, without a fundamental restructuring of the institutions of culture formation and transmission in our society – the market, government-sponsored cultural institutions, education at all levels, advertising, entertainment, publishing, and the news media, not to mention church – revival would have a negligible long-term effect on the reconstruction of the culture.¹⁶

Each political party and coalition in Croatia, so far, did not have the courage (or skills, or will?) to undertake the needed (deeper) structural reforms. While individuals are not powerless, institutions have much greater power. Growing up in a communist society, the influence of “extractive political and economical institutions”¹⁷ (particularly the Communist party) was very strong, and as we saw in chapters one and two, the 'shadows of the past' are still lingering today. In order to engage leaders, it requires a certain standard of quality and excellence. With our programs (Equip and GLS) we want to be an example of excellence. The location of meetings, training materials and teaching are of high quality and this matters in being able to invite all kinds of leaders.

¹⁶ Hunter, *To Change the World*, 46.

¹⁷ The emphasis and importance of institutions was confirmed through “Why Nations Fail” a study about the origins of power, prosperity, and poverty in the world. Dr. Daron Acemogly (MIT) and Dr. James A. Robinson (Harvard) conclude that extractive political and economical institution (in contrast with inclusive institutions) are the main reason for failing of nations. Daron Acemoglu, and James A. Robinson, *Why Nations Fail: the Origins of Power, Prosperity, and Poverty* (New York, NY: Crown Business, 2012).

Although leaders are often held up on a pedestal, we need to be purposeful in reaching leaders, because we recognize their influence and we know that they, as well, are not equipped and often, because of their status are alone. Because of this, another very important area will be mentoring and coaching, which we need to develop much more in the future.

Technology Changes the Culture of Croatia

Trainings and education are happening more and more online. The role of social media and new virtual community cannot be underestimated in our global technological world. This gives new opportunities for the delivery and distribution of training materials. New generations are growing up digital. At the same time, we cannot ignore the dark side of technology. Neil Postman, communications theorist and cultural critic, warns that the growth of technology “creates a culture without a moral foundation. It undermines certain mental processes and social relations that make human life worth living. Technology, in sum, is both friend and enemy.”¹⁸ Technology as one of the principalities and powers is not neutral. New technology changes everything, including the institutions and culture:

A new technology does not add or subtract something. It changes everything. In the year 1500 fifty years after the printing press was invented, we did not have old Europe plus the printing press. We had a different Europe....Surrounding every technology are institutions whose organization – not to mention their reason for being-reflects the world-view promoted by the technology. Therefore,

¹⁸ Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage, 1993), xii.

when an old technology is assaulted by a new one, institutions are threatened. When institutions are threatened, a culture finds itself in crisis.¹⁹

Croatian culture is changing by the influence of technology. One contribution of technology is more transparency. Most people are becoming aware that their (corrupt) behavior can easily be seen and 'googled' by many people today. We saw many benefits from the opportunity to use technology. The GLS project would not be possible without technology (computers, video projector, music productions, web and social media, mobile apps...). The availability of quality teachings, preaching and talks online is a great benefit for those who understand English. However, even better will be when we use the available technology and gifted Croatian artists, programmers, video specialists, speakers, writers to engage Croatians through video seminars, web pages, and broadcasts. In fact, the list of opportunities and means of communication grows daily as technology becomes more advanced. The problem is not in know-how, but the ability to encourage and allow each other to try and dream. This is another important area where more research needs to be directed to see how this technological change will impact work and culture in Croatia.

Partner's Next Steps in Croatia

This study encouraged the marketplace ministry (PARTNER BUSINESS ASSOCIATION)²⁰ to start faith based projects like EQUIP and GLS and, through research

¹⁹ Postman, *Technopoly*, 18.

²⁰ *Partner Business Association* is the first marketplace ministry in Croatia, started in the mid 90s. *Partner* is the organizer of the Equip Leadership Training and the Global Leadership Summit. Besides those two faith-based projects *Partner* is regularly organizing small groups of business and professional people that

and evaluation of their impact, reveal some important areas for improvement to meet needs that exist in Croatia. This work will be shared with the Partner team and we will need to work together to establish priorities, plans and funding, as well as to make use of available resources. But we hope to share this with others to join the passion, with others who share the same vision of a different culture – a thriving, healthy, ethical culture in Croatia and possibly other countries in our region. We will list some of the areas and point to the possible direction of further development of the ministry in the coming years:

- **BIBLE:** Our research showed that **biblical literacy** is one of the most important needs to be promoted and addressed in the future. Finding good Bible study programs and materials that are particularly focused on business and professional people is of high priority. Programs like *Alpha for Business*, *Christianity Explored* and others need to be evaluated and, as much as possible, adapted for Croatia.
- **COMMUNITY/FELLOWSHIP:** Through our surveys, we saw that **small groups** for business and professional people are another need. Many people answered that they would like to be part of a small group that talks about the topics of leadership and integration of faith and work. Small groups are a great format for discipleship so needed in Croatia. This is also an area that we

discuss biblical and business topics and talk about different issues regarding the integration of faith and work. *Partner* helped lunch Crown Financial Ministries in Croatia. One of the first marketplace books translated into the Croatian language was “Loving Monday” by John Beckett, published by *Partner Business Association*.

found is underdeveloped in the churches in Croatia and we could fill this need.

- **TRAINING:** We already talked about developing **new educational programs and training materials** that would be contextualized and culturally relevant. Training potential Croatian trainers who would train others and multiplying the knowledge learned (like EQUIP) would be a priority.
- **PUBLISHING BOOKS AND MATERIALS:** There is much room for publishing relevant books and quality materials either translated into Croatian or written by Croatians. At this point, the priority would be **threefold** in developing/translating materials that would help: **working individuals** to integrate their faith and work, **owners of small and medium businesses** who have the authority to implement change in their companies, and **pastors and priests** in their ministry to working people.
- **GLOBAL PARTNERSHIP:** We can learn a lot from others. We can benefit by establishing (new) **international partnership and cooperation** with other marketplace ministries, educational institutions and organizations that focus on faith and work (Europartners, CBMC, FCCI, Alpha for Business, Christianity Explored, Arrow Leadership, European Leadership Forum, Mockler Center for Faith and Ethics in the Workplace, SPU Center for Integrity in Business, Theology of Work Project,...).
- **MENTORING/COACHING:** **Mentoring** is a yet unexplored area where we need to improve and learn. “Walking” with leaders who often feel lonely and

helping them in their spiritual and professional development, we see as an opportunity and need. This is especially true in mentoring younger leaders. Developing and publishing materials/books about mentoring and training people to be mentors will be our next focus.

- **SOCIAL MEDIA:** This is another area where we need to improve our work and presence. We will **design new (social media) web platforms**, create forums to engage, educate, equip and encourage people and organizations interested in the topic of leadership and faith and work .
- **INSTITUTE:** Starting a **Leadership Institute**(forum/center/spiritual incubator). This vision was lingering for some years and this study and thesis-project has made part of it a practical reality (EQUIP and GLS) and clarified some of the future contours.

Change is a process, beginning with awareness leading to learning, leading to application. Change inside with the presence of Jesus, change outside in a faithful presence in our spheres of influence. We cannot believe in God on Sunday and work as if He does not exist on Monday. We need to bridge the faith and work gap in Croatia. Hopefully, this thesis-project can help in the process of change.

APPENDIX

THESIS-PROJECT SURVEY/QUESTIONNAIRE EXAMPLE

1. In your opinion, which of these character traits are most important in a leader whom you would want to follow. Choose your top five.

Loyal	Caring	Broad-minded	Cooperative
Creative	Reliable	Visionary	Ambitious
Mature	Fair	Intelligent	Courageous
Honest	Inspiring	Supportive	Determined
Independent	Direct	Decisive	Competent

2. Who would you say has been the best example of a good leader for you personally?

Member of your family	Friend
Teacher/professor	Coach
Religious leader	Leader from the business world
Political leader	Athlete
Entertainer	I don't know

3. In your opinion, what are the greatest causes of problems in Croatia today? Please choose your top three.

- ☐ the bad economic situation
- ☐ corruption (on all levels)
- ☐ problems from the past (communism, war, privatization)
- ☐ negative attitude toward work, laziness
- ☐ inefficient leadership (politics, economy)
- ☐ our mentality
- ☐ inefficient government bureaucracy
- ☐ unhealthy unethical work culture in companies
- ☐ educational system
- ☐ other _____

4. How would you describe yourself

- Christian
- another religion/worldview
- agnostic
- atheist
- I'm not sure

5. How often have you attended church in the last year?

- never
- rarely
- occasionally
- very often
- on a regular basis (every week)

6. How often have you prayed in the last year?

- never
- rarely
- occasionally
- very often
- on a regular basis (every day)

7. How often have you read the Bible in the last year?

- never
- rarely
- occasionally
- very often
- on a regular basis (every day)

8. In your opinion how much should Christian/biblical values (integrity, excellence, hope, love, forgiveness, honesty) be integrated into everyday life/work?

- never
- rarely
- occasionally
- very often
- on a regular basis

9. Looking at Croatia today, how much are Christian/biblical values (integrity, excellence, hope, love, forgiveness, honesty) in reality integrated into everyday life/work?

- never
- rarely
- occasionally
- very often
- on a regular basis

10. What would you say are the biggest reasons why Christian/biblical values (integrity, excellence, hope, love, forgiveness, honesty) have not been integrated more into everyday life/work? Please choose three.

- It is very hard to live out Christian values at work
- We live in a liberal, secular society with different values
- It is not recommended to speak about your Christian values at work
- Christians are not taught in their churches how to live out their faith at work
- There is a big gap, dualism, between Sunday (holy) and the rest of the week(secular)
- Many people are not familiar with Christian/biblical values
- Christian values are for the church on Sunday and not meant for the work week
- People do not think about integrating their faith in their work
- We do not see many examples of the integration of biblical values in the business world
- Other

A few words about yourself:

SEX: male female

MARRIAGE STATUS: married single

EMPLOYMENT: employed unemployed student retired

EDUCATION: high school trade school university graduate school

AGE: 18-29 30-39 40-49 50-59 above 60

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